Fiſcus Papalis.

SIVE,

Catalogus Indulgentiarum & Reli-
quiarum ſeptem principalium Ec-
cleſiarum vrbis Romæ.

Ex vetuſto Manuſcripto codice vere & fideliter deſcriptus.

A part of the Popes Exchequer,

That is

A Catalogue of the Indulgences and Reliques be-
longing to the ſeauen principall Churches
in Rome.

Laying downe the ſpirituall riches and infinite treaſure which (as ſure as the Pope is holy & true) are to be found in the Catholike Roman Church, whereof the poore *Heretikes in* England *haue not one Mite.*

Taken out of an antient Manuſcript, and tranſlated

Together with

Certaine notes and Comments explaning the more difficult place, for the eaſe and helpe of good Catholikes, who had beſt goe to *Rome* ; to trie the vertue of the glorious Indulgences.

By a Catholike Diuine. (W. Crashaw)
See 2d ed. in 1621.

LONDON,

Printed by *Nicholas Okes*, for *George Norton*, and are to be ſold at his Shop neere Temple-barre Gate. 1617.

The MS. in Bodleian, Jones Manuscr. 57.

THE PREFACE,
To the deuoute and diſtreſſed Catholikes of *Great Brittan.*

WRITTEN AS IT SEEMES from one of their Prieſts, to inuite them to leaue England *as a den of Heretikes, and get themſelues to Rome,* there to be made partakers of the riches and bleſſings laide *downe in this Booke.*

Conſidering (deere Catholikes) that nature teacheth, and we haue well learned that leſſon in other things, to leaue the worſe and take the better, it hath often made me muſe and maruell, that you can bee hired to ſtay amongſt theſe Heretikes, or kept from running to *Rome* with all ſpeede poſſible: Many things haue amazed me in this conſideration but three eſpecially.

1 To ſee how all your hopes here vaniſh and come to nothing.

2 The miſeries and vexations you here endure.

3 The comforts and bleſſings you might en-ioy at *Rome*. What our hopes haue been, it greeues me to call to minde. In thoſe golden daies of Queene *Mary*, when *Cardinall Poole* reconciled vs, then they reioyced at *Rome*, we triumphed at home and made bonefires of the Heretikes all ouer *England*: But by and by all the fat was in the fire: for *Elizabeth* ſoone cauſed vs to turne our *Te deum* into *de profundis*. Wee cried and complained at *Rome*, and found releiſe. *Pius quintus* thundred out his roaring Bull againſt her, excommunicated her as an Heretike, depriued her, diſcharged her ſubiects of their oathes to her. *Gregory* confirmed it. *Sixtus* renued it that this threefold cord might not bee broken, and wee for the execution of that thrice bleſſed Bull, plotted Treaſons in the *South*, raiſed rebellions in the *North*: But alaſſe what became of all? Shee liued to ſee thoſe three Popes & three more, all turne vp their heeles as though the curſe had falne vpon the curſers heads: and the rebellions Treaſons and Conſpiracies againſt her, were all diſcouered and defeated.

Onuphrius in vita Pauli 4 Petramalerius in vita Poli Card.

Extat ipſa bulla excommunicationis inter Petri Matæi Conſtitutiones Rom. Pont. pag. 624.

Hereupon the penalties of the lawes, being doubled and redoubled vpon vs, we groning vnder the burden, got *Sixtus quintus* to hire the *Spaniſh King* againſt her, who came vpon her with his Inuincible Armado. Now were our hopes at the height, and we could ſcarce containe our ſelues for ioy. But how ſoone was it daſht, for what became of all the inuincible Armado, but confuſion to it ſelfe, ſhame and loſſe to the ſenders,

Vide librum inſcriptum. Canonizatio. S. Didaci impreſſum. Romæ anno 1588.

ders,

ders, and ſuch griefe to the Pope that procured it, as coſt him his life: and we were left not like *Sheepe* to the ſlaughter (for we loue not the ſheepes qualities) but like *Foxes* to be hunted by the Heretikes and ferretted out of all our warme neſts.

Thus laden with ſhame and ſorrowes, we lay languiſhing in woe and miſery, hauing now no hope left but the death of that wicked woman, for which wee ſaid many a maſſe, made many a praier, and (becauſe you know we truſt not to our praiers) deuiſed many a treaſon againſt her life, but all in vaine, ſhee liued to ſee the hanging of hundreds of vs, and died at laſt with nothing but old age, ſurmounting in glory and greatneſſe, all the Princes in the world of her ſexe and time.

And now had we beene vtterly forlorne, and deſperate, had it not beene that ſome good Catholikes put vs in hope to finde fauour from him that did ſucceed her. This kept vs in life, and and therefore at his entrance, wee went with the foremoſt, and let the world ſee our hopes were not dead. But alas alas for vs poore curſed caitiffes, wee lept out of the Frying-panne into the fire, for preſently we found our ſelues in worſe caſe vnder him and farre more hopeleſſe then before.

Whervpon ſome of our zealous brethren, ſeeing how they and wee were deceiued, plotted againſt him, and hoped to haue conſtrained him to that they deſired, but all in vaine, for this was defeated and they were hanged, and wee poore *Watſon* and *Clarke.*

Catho-

Catholikes left cold and comfortleſſe. Oh had wee then beene ſo wiſe as to haue gone all to *Rome*, how happie had wee beene, but wee were yet put into one hope more by our ghoſtly fathers and confeſſors, that at the next Parliament wee ſhould bee relieued: for the good ſucceſſe whereof wee all praied and longed to ſee that happy day: and indeed a number of our braueſt ſpirits and moſt zealous Catholikes had attempted one of the worthieſt exploits that euer the world heard of, and the blow was euen almoſt giuen, ſentence was pronounced vpon the Heretikes of *England*, in *Rome* it ſelfe confirmed by all the Ieſuited Catholikes in the world, and execution was expected within a few houres: But alas alas (as ſome of thoſe good men ſaid when they were in the Tower) the buſineſſe was too good to proſper, for all was diſcouered and we defeated, and ſo in ſtead of them, wee gaue our ſelues the deadlieſt blow that euer we had, and of which, whilſt the world ſtands we ſhall neuer bee cured: for by this action many of our chiefe ones loſt their liues, wee our peace, and our religion that little credit it had afore amongſt them, & all we got was this that his Holineſſe leaſt we ſhould be all diſcouraged from ſuch braue workes, made them *Martires* at *Rome*, and wee hope ere long will Canonize them for *Saints*, as they well deſerued.

Grant and *Keyes*.

As was the powder treaſon.

And thus good Catholikes if we will not cozen our ſelues, ſay in earneſt, where are we now? and

what is become of all our hopes? are they not all like *Tabacconiſts* food, and the *Alchimiſts* riches blowne away in ſmooke? And as our hopes are paſt and worne away, ſo if we conſider the preſent perſecutions & miſeries we endure, it is more then maruellous we ſtay in in *England*, you know how bitter the lawes are againſt vs, and the King becauſe hee ſeeth his mercy is abuſed, commands them all to be executed vpon vs, ſo that now to offer to bribe the *Purſiuants* and corrupt the *Iuſtices*, will doe vs little good, hee is ſo ſet againſt vs and tranſported with zeale to his owne religion (which He good ſoule thinkes verily to bee the true Goſpell of Chriſt Ieſus) as now all the gold we can keepe from *Rome* will ſcarce purchaſe vs a protector, or finde one that dare once open his mouth to ſpeake a word for vs.

Oh then (deere Catholikes) what doe wee here, what ſtay we for? what can you hope or looke for here? but for a heauier yoke, and more grieuous perſecution euery day? why then doe we not get vs all to *Rome*, out of the ſtormy and tempeſtuous *England* into the happy hauen and ſweete ſunſhine of his holineſſe fauours? where ſhould the *Children* be but with their father? where the *Seruants* waite, but on their Lord? where the *Sheepe* feede but with their Shepheard? where can you drinke ſo pure as at the *Fountaine*? where graze ſo daintily as vpon the *Seauen hills*? where ſucke ſo ſweetely as at your *Mothers teats?* Is not his *Holineſſe* your father, and the holy *Roman Church*

your mother ? why then can you bee kept from them, vnleſſe you bee baſtards and not children ? But if you feare to finde him a hard father or a ſtep-mother of her, bee not deceiued : how deerely he loues all his children, aske *Venice*, *Naples*, *Sauoy* and *Sicily* : who euer committed themſelues to his care that repented but once ? And for her (moſt louing mother that ſhe is) ſhe neuer receiued more then came to her, nor deceiued any that truſted her not : her lappe was euer open to receiue, and her treaſure to disbuſe againe, but marke the difference and magnifie her bountie : for ſhe takes from you but your ſiluer or gold or ſuch like temporall traſh, but opens you her treaſure, and lades you againe with better bleſſings, ſpirituall riches, holy pictures bleſſed graines, *Agnus deis*, holy bones, holy ſtones, holy wood, holy bloud, holy relikes, holy ragges : glorious pardons, gratious Indulgences, and other inualuable Iewells : and well may I call them ſo, for no liuing man can tell the value of them : leaue then theſe Heretikes, who (groſſe heads) know not the vertue of theſe riches, leaue them I ſay to their Onions and Garlike, their word and Sacraments, their Pſalmes and Sermons, their praying and preaching, like Dogs to their cruſts, or Swine to their akornes. Let vs, as more refined ſpirits, ſeeke for purer feeding, and therefore haſten to the ſeuen hils where holineſſe dwels, and where we ſhall at eaſie rates, bee made partakers of ſuch riches as the poore Proteſtants

neuer taſted of: witneſſe this booke that here I ſend you venerable only for the antiquitie of it. For as to the truth of it, it cannot be queſtioned, ſeeing *Onuphrius*, and many other great and well approued Authors, confirme the ſame, and all trauellers finde it to be true, as their purſes will teſtifie if they ſhould deny it. *Onuphrius de 7 vrbis Eccleſys.*

Oh then what a worthy change ſhall you make, *Italy* for *England* : *Rome* for *London* , *Tiber* for *Thames*, *Maſſe* bookes for *Bibles*, ſeauen *Sacraments* for two, and many other great bleſſings to boote: you ſhall be deliuered from Sermons, and Pſalmes ſinging, and Praiers in a knowne tongue, and many other ſuch ſuperſtitious ceremonies, which heere you are combred withall : and whereas here you can ſcarce walke in *Pauls*, nor make a bargaine in the *Temple Church*, without being offended with Pſalmes ſinging, Bells ringing to ſerue hereticall deuotions, nor walke ſcarce by any Church, but ſhall bee ſcandalized and tormented with a Sermon. There you ſhall bee quite deliuered from all ſuch purgatories, and contrariwiſe you ſhall not peepe into a Church, nor creepe into a Cloiſter where you ſhall not finde more bounties and bleſſings, and more thouſands yeares of pardon, then all the Churches of *England* are able to giue; as you ſhall well perceiue by this enſuing Booke: And if you haue ſuch queſie and tender ſtomackes as you cannot bee without a Sermon, his

Holineſſe herein alſo condiſcends to your infirmitie,and prouides, therefore you ſhall haue ſtore of them in *Lent*, when like *Fiſh* they be in the beſt ſeaſon.

And if the feare of Purgatory happe to trouble you, *Rome* is the onely place in the world for you, for you will perceiue by this booke ſo many fine and eaſie waies to eſcape it, as you will hold him more then worthy to goe to hell, that euer ſuffers himſelfe or any hee loues to come within the ſent or ſmoake of purgatory.

And for your Clergy and confeſſors,and young men vnmaried feare not, they will be in better plight then they euer were in *England*, for the ſtewes are there in euery ſtreete which his Holineſſe (out of his owne former experience, no doubt of the neceſſity thereof) in great wiſdome tollerats both for Clergy and Layetie, for eſchewing of greater inconueniences but eſpetially that his Clergie may auoide that fowle and deteſtable ſinne of mariage: which with vs is held a greater ſinne then to lie with other mens wiues, or twenty whores. And if any thing doe afterward trouble the conſcience, you haue there at euery houre a Confeſſor at hand, and are not to ſeeke him a farre off, ſend for him with coſt, keepe him with danger, and ſend him away in ſecret as you doe in *England*: and he is as readie to giue you abſolution,as you to pay him, and as able to diſcharge you of all your ſinnes as of his owne.

Coſterus in Euchirid. Gretſecus, Ignatius, &c.

And

And as for worldly wants, feare them not, how can ſo tender a father, and ſo louing a mother ſee their children want? who knowes not the rich and royall entertainment that *Weſtmerland* had, when hauing loſt all for his Holineſſe he fled to them? and leaſt the *Engliſh* ſhould plead it as their priuiledge, call to minde how the *Scottiſh* Biſhop of *Roſſe* was receiued & rewarded, firſt with the title of the Biſhopricke of *Conſtance* in *France* and afterward (becauſe *Conſtance* by reaſon of the warres was little worth) with a promiſe of the Archbiſhoprike of *Macklin*, and that hee might not ſtarue in the meane time, hee had a penſion aſſigned him of fiftie ſcutes a moneth, which though it was moſt ill fauouredly paide him, yet was it moſt fairely and frankely beſtowed on him: And howſoeuer you be not ſuch Archtraitors to your owne ſtates, nor ſuch wel-deſeruing fauorits of the *Roman Church* as theſe two were, yet feare not for you ſhall at your firſt comming be welcome, and well refreſhed at the *Engliſh Colledge*, and after that know for your comforts, that euery day certaine pilgrimes of ſeuerall nations dine in the *Popes* preſence, of meate from his owne table, bleſſed with his owne moſt holy hands: (oh who were not worthy to want it that would not poſt from *England* to *Rome* for ſuch a dinner) And it is but a reaſonable ſute to ſome *Cardinall*, or the fathers of the *Colledge* to be often made gueſts at this table, the very crummes

Vnde læſleum in ſua congratulatione ad Albertum Archiducem de Seipſo.

whereof gathered vp and carried away are of as much vertue as many of the Reliques in Saint *Peters* Church.

Now then ſeeing there be ſuch entertainments and rewards to be had for the bodie, as theſe examples proue and ſuch riches for the ſoule, as this Booke declares, let vs leaue theſe Heretikes to wallow in their mire, let couetous Merchants goe to the *Indies*, and Gallants to *Guiana*: let ſilly Catholikes goe dwell in *Ireland*, and fooles into *Virginia*: Let vs take a wiſer courſe and poſt to *Rome*, where wee are ſure to haue as good entertainement as wee deſerued at home, and to finde as much honeſty as holineſſe, and as much happineſſe as both: And as the Heretikes make themſelues ſport with this Booke, becauſe (poore fooles) they beleeue it not: ſo doe you more wiſely who know it to bee true, take it with you, reade it in your iourney for your recreation, and when you come there, examine the truth of it Church by Church: And if you finde the Reliques there as pretious, and as full of vertue and value, as you will finde the relation heere made of them to bee true, I dare ſay you will bee the richeſt and happieſt people in the world: And further, off this bee aſſured for your better content, the Heretikes will not ſo much enuy your rich and happie State in *Rome*, as they doe the little libertie you haue in *England*: and to ſay truth (If I may without offence) they are not ſuch cruel bloud-

bloud-ſuckers, as wee ſpeake and write of them; for I haue often heard many of them ſay, they had rather haue you all ſent away to *Rome*, then the bloud of any of you to bee ſhead in *England*. And that you may requite them for this courteſie. Let mee aduiſe you when you come at *Rome*, and now and then for your recreation goe foorth to ſee an Heretike burnt after a ſeſſions from the Holy houſe (where it is pretty ſport to Catholikes to ſee how the fat Friers out, and how the burning Torches bring away pieces of their, fleſh) then if it happen to bee an Engliſh-man, doe him this fauour for countries ſake, to get him a little ſooner diſpatched out of his paine: But I put you to too much paine, by keeping you ſo long from preparing for your Iourney, which I am ſure you will doe as ſoone as you haue read this Booke, vnleſſe it bee you doubt of the truth of it, (which none will doe that are true Catholikes,) and then I ſuſpect you are turning Heretiks and therefore will wiſh, that for your puniſhment you neuer ſee Maſſe againe, and for your penance may euery Sunday heare a Sermon, daily reade two Chapters of the Bible, and receiue the Euchariſt once a moneth, which moſt grieuous penance, if you would auoide, get you firſt to your Booke, and then to your Iourney.

And as true as the Pope is as (wee call him) the Vickar of Chriſt, and his breſt the habitation of Holineſſe and truth, and (as the Cannon-law

calls

calls him our Lord God, ſo certainely you will bee moſt happie in your Iourney, and moſt welcome to his Holineſſe, eſpetially if you leaue all you haue in *England*, and come to him poore and vnprouided, and ſo giue him occaſion to exerciſe his Charity, for you know, He and his Cardinalls, and all his Court hold it a better thing to giue them to reciue.

FINIS.

Good Reader, Hee out of whoſe ſtudy this old booke was printed, and by whoſe meanes it was tranſcribed being abſent, theſe errors eſcaped the Preſſe, which thou art deſired to amend or pardon, beſides many leſſe and literall faults.

B 4. For thirty, read thirteene.
C 2. for *Clement* the 5. read 8.
for *Sixtus* the 6. read 5.
D 3. for cenſure, read anſwere.
E 1. for prayes, read preacheth.
3. for ſoule, read ſonne.
4. for vocall, read royall.
F 3. for Ides, read Kalends.
G 1. for God his, read God knowes his.
for Epiſtles, read Thiſtles.
H 1. for *per*, read *pro.*
3. for *Stephani*, read *Sebaſtiani.*
4. for 38000, read 366000.
I 3. for *altare ſancti*, read *altare ſub quo ſancti.*
4. for cezend, read cozening.
K 1. for three, read there.
L 4. for with, read which.
4. for *quartę ſunt*, read *quartę feria ſunt.*
M 1. *vnibiculus*, read *vmbilicus.*
3. for *axni*, read *omni.*

Index Authorum.

COrpus Iuris Ciuilis.
Onuphrius de 7 Vrbis Eccleſijs.
Azorij Inſtitutiones Morales.
Villamonts *Trauels in French.*
Corradi caſus Conſcientiæ.
Iacobus de Graſijs Deciſiones.
Petri Mathæi conſtitutiones Rom. Pontificum
Platina } Onuphrius } Cicerella. } De vitis Pontificum Rom.
Molani Compendium practicæ Theologiæ.
Toleti Instructio Sacerdotum.
Iac. Ledeſma de ſacra Scriptura non legenda, &c.
Serranus de Eccleſijs Vrbis Rom.
Hen. Korumanni, liber inſcriptus, Roma Communis Patria.

Certaine Notes to explaine the Text.

[a] The glorious mother Citie of Rome, which ſome good Catholickes call, *The Miſtreſſe of the world* : ſome, *The wonder of the earth* : ſome, *The eternall Citie* (not becauſe they beleeue it ſhall be eternall, but for that they wiſh it) is built on ſeuen hilles, which are called by theſe names :

Capitolinus, Quirinalis, Cælius, Exquilinus, Auentinus, Viminalis, Palatinus.	and of late are added 4 more.	*Mons Hortulorum, Vaticanus, Ianiculus, Teſtaceus.*

Of the great glory of this Citie if any would bee more fully ſatisfied, let him reade the little booke called, *Roma communis Patria*, written lately by one that was there, and it will giue him a ſtomacke to go thither, if it were further of then it is, or elſe ſurely he wants Catholicke deuotion. And as it is built on ſeuen hilles, ſo it hath ſeuen principall priuiledged Churches aboue the reſt, and Patriarcall: they be

St *Iohn Laterane*, St *Peters in the Vaticane*,
St *Paul*, St *Mary the great*, St *Croſſe*,
St *Laurence and Steven*, St *Sebaſtians*.

No tongue can tell the glorious, gracious, and bleſſed Indulgences that belong to theſe ſeuen Churches. But this ancient Manuſcript copy ſets downe good part of them, & much more then theſe idle *Caluiniſts* will beleeue : but no matter for them, if they will be ignorant, let them be : they know not the vertue of an Indulgence, therfore they contemne it. But if any Catholicke thinke lightly of theſe gracious Indulgences, they wrong themſelues, and their religion. And therefore whereas ſome zealous Engliſh Catholick of late [a] called this booke contemptuouſly an old worme-eaten Manuſcript : he was much vnaduiſed, and hath giuen (I feare) too much aduantage to his aduerſary, who cannot but tell him againe, (as I heere tell you my Catholicke brethren) that the truth of theſe Indulgences ſet downe in the old boookes, is averred and confirmed by the late bookes of many great and learned Catholikes, as *Onuphrius*, [b] a great man in his time, ſince him *Serranus*, [c], and ſince him *Villamont*, [d] therefore no good Catholicke may doubt of the truth and validity hereof, vnleſſe hee will deny ſuch grounds as may not without mortall ſin be cald in queſtion.

[a] *I. R.* In his confutation of the Proteſtant Pulpit-babels, againſt *W. Craſhaw*.

[b] *Onuphrius de 7. vrbis Eccleſijs.*

[c] *Serranus.*

[d] *Villamont.*

[b] Here be not all, but a great part, and yet there bee in one Church 33000 yeares of pardon for once going vp one paire of ſtaires, and in another Church is to be had within the compaſſe of one yeare, more then two and twenty hundred thouſand yeares of pardon: Oh what a glorious treaſure the Pope is Lord

of!

The Indulgences and Reliques of *the ſeuen Churches in Rome.*

Textus Latinus ex manuſcripto ad verbum deſcriptum.

HÆ ſunt Reliquiæ & Indulgentiæ ſeptem[a] *Eccleſiarum principalium vrbis Romanæ pro maiori parte,* [b] *necnon aliquarum aliarum Eccleſiarum Parochialium & Capellarum.*

Sanctus Siluester *ſcribit in ſua Canonica,* [c] *quod Romæ fuerunt mille quingentaquinq; Eccleſiæ quarum maior pars nunc deſtructa eſt.* [d] *Et fuerunt ibidem quadringenta ſexaginta*

The ſame in Engliſh.

THeſe bee (1) *for the moſt part* the Reliques and Indulgences of the ſeuen principall Churches of the Citie of *Rome*: as alſo of diuers other principall pariſh Churches and Chappels of *the ſame Cittie.*

Saint *Silueſter* in his Canonicall, writeth that in *Rome* there were a thouſand fiue hundred & fiue Churches, which for the more part are now defaced. And there were in the ſame Cittie foure-hundred ſixtie and ſeuen

(1) Theſe be they that then were: namely ſome 300 years ago; ſince then little hath been altered but the better way: for if ſome haue been taken away, or ſpent, or loſt, many more haue beene conuaied into their roomes, to the comfortable vpholding of the *Romane* faith, as hee may ſee who will read *Onuphrius* and *Villamont* of this matter.

of! his Exchequer is neuer empty, and what ſilly fooles are the Heretickes to depriue themſelues they know not of what?

[c] We read (ſay the *Caluiniſts*) in the fathers, of bookes Canonicall, and the Papiſts tell vs of houres Canonicall; but of any booke called by the name of Canonicall it ſelfe, or any thing elſe ſo called, they might do well to haue told vs more plainly and particularly: for *Poſſevine* the Ieſuite their good friend, who takes vpon him ſo exactly to deſcribe all Authors and their bookes, ſpeaking of this *Silveſter*, mentioneth no ſuch Booke, therfore take heed this Canonicall proue not ſome Apocriphal, hidden and forged ſtory. Thus prate the Heretickes out of their ignorance and preſumption, not knowing that the holy and authenticall Canon law of the Pope teacheth in the Decree, that the Popes Decretall Epiſtles are numbred amongſt Canonicall Scriptures: but theſe *Caluiniſts* care little, it ſeemes, what the Popes law ſaith, they are all for *Scripture, Scripture*, and that makes them ſuch Heretickes as they be.

[d] If this be true, that there were in *Silueſters* time 1505 Churches in Rome, how comes it to paſſe (ſay the Heretickes) that the greater number is now defaced? it cannot bee ſaid to bee done in time of perſecution: for in *Silueſters* time the perſecutions of the Heathen were all ceaſed. What then, hath Popiſh deuotion puld downe the Churches that the perſecutions left ſtanding? Hath Rome been Gods Church, and Gods houſe all theſe yeares, and yet puld downe aboue 800 Churches? They accuſe Proteſtants of pulling downe Churches, but they cannot ſhew ſo many puld downe in this whole kingdome as here they haue done in one Citie: And for theſe that are downe, mens corruptions, not our religion tooke them away, ſauing ſome few which being needleſſe and ſuperfluous, others or more in places more needfull haue been erected for them. But if any good Catholicke heare any Hereticke babling on this faſhion, ſtoppe his mouth preſently and tell him, that their Churches beeing Hereticall Churches, therefore the more the worſe.

[e] None may ſay Maſſe at theſe Altars but the Pope, or thoſe that haue licenſe from him; but hee tels vs not (ſay the *Caluiniſts*) who may preach in their Pulpits. An idle obiection, and ſo let all good Catholickes hold it: for what is Preaching to a Maſſe? euen nothing at all: nay, its hard to ſay whether the Roman Church hath got more good by Maſſes, or hurt by preaching; and therefore let all deuout Catholickes neuer ſtumble at it, if in all Catholicke bookes they finde the altar ſo much ſpoken of, and the pulpit ſo little: the Altar ſo magnified, and the Pulpit ſet aſide: for his Holineſſe well knoweth, it is the *Altar* that ſends him in his rent, hee neuer got any thing by the Pul-

pits;

ginta ſeptem Eccleſiæ Parochiales priuilegiatæ gratia & ſanctitate, & dicuntur Regales, quia à ſummis Pontificibus & Imperatoribus ſunt conſtructæ. In quarum ſummis altaribus ſolus Papa vel cui ipſe licentiam dederit vel conceſſerit licitè poteſt celelebrare. [c] *Inter iſtas Eccleſias ſunt ſeptem priuilegiatæ maiori gratia ſanctitate & dignitate & magis omnium regales: Inquas prima & principalis dicitur Eccleſia ſancti* Iohannis *in Laterano quæ*

pariſh Churches, priuiledged with grace (2) & holineſſe: and theſe are called Churches Royall, becauſe they were built by the Popes or by Emperours. In the high Altars of theſe Churches no man can (3) lawfully celebrate or ſay Maſſe, but onely the Pope himſelfe, or he to whom the Pope giues or grants licenſe in that behalfe. Amongſt all theſe Churches there bee ſeuen (4) that be priuiledged with more holineſſe and greater grace and dignity, and bee more royall then all the reſt: of which ſeuen the firſt and principall is called the *Church of Saint Iohn the Laterane* which

(2) Lo, is not *Rome* a holy Citty, and is not ſhe to be called *The Holy Mother Church*, where the very Churches haue grace and holineſſe? The religion of the Proteſtants can giue grace but to men, but the Catholicke Religion euen to Churches, nay ſhee hath holy bones; holy ſtones, and holy ragges, & holy haire, and holy ſwords, and holy water, and holy earth, & holy milke, and all things in a word as holy as herſelfe. Therefore may not the *Caluiniſts* be aſhamed to ſay, that ſhe is not the holy Church?

3 Lawfully: By what law ſay the *Caluiniſts*? Not *Gods* certainely: for if *God* command to ſay a Maſſe, the Maſſe is not onely lawfull, but a good action: they therefore meane their owne law, and they doe well to confeſſe that their Maſſe ſtands by vertue of their owne Law. Thus they prate: but alas for theſe idle heretikes! as though Gods law and the Popes law were not all one: yes aſſuredly, as ſure as the Pope is Gods vicar: onely there is one difference, that where Gods law is defectiue, the Popes law ſupplies it, & where it is imperfect the Popes law addes perfection to it: therfore though the Maſſe ſtand by the Popes law, yet ſtands it ſurely & ſafely enough.

4 Now there be 7. but in the old Prouincial, which I haue ſeen manuſcript in a farre more ancient copy, there were but fiue: but the Pope addes & alters at his pleaſure, and as he ſeeth it for his profit: and good reaſon, for he is Chriſts vicar, and may doe that Chriſt left vndone.

pits; what he hath loſt by them hee knowes and feeles ſo well, that if he knew how to carry it cleanly, he would rid his Churches as cleane of them as he hath done of the Bibles in the vulgar tongue. In the meane time his Holineſſe out of great wiſedome, is content that any diſgraces be caſt vpon Preaching that can bee deuiſed, inſomuch as if any bee great preachers in Catholicke Countries, it is enough to ſuſpect them for heretickes, and their bookes muſt be purged, witneſſe *Stella, Ferus,* and many others; and though Chriſt and the Scriptures ſeeme to magnifie preaching neuer ſo much, yet good Catholickes muſt not care for it, but muſt know that Chriſt ſpake what was fit for thoſe times; but his Holineſſe knowes and muſt appoint what is fit for theſe times: and therefore hee will notwithſtanding giue it what place he liſt. And if any man offer to compare it with the Maſſe, it is little better then Hereſie. But Frier *Lobo,* a great preacher in Rome, could not containe, but in the hearing of Pope *Gregory* the 13, deliuered this in the Pulpit: *That it is of greater worth before God, and more profitable to the doer to heare Gods Word preached, then to ſee a Maſſe.* But what followed? His holy ſtomacke could digeſt no ſuch doctrine, nor indure ſuch blaſphemy againſt his God: and therefore forthwith he conſtrained the poore Frier to go vp againe, and in the ſame place to eate his words, & to teach the contrary. Thus he made him in the Pulpit to diſgrace the Pulpit, & in the place of preaching to diſparage preaching. And not thus content, he alſo ſuſpended the Frier from preaching; yea his recantation could not keepe him from ſuſpenſion: and no maruell, for hee that durſt magnifie preaching aboue the Maſſe, is not a man fit to preach in Rome.

Neither is this practiſe contrary to our doctrine: for do not our Ieſuits and Caſuiſts teach and write, that as vpon the Sabboth day, the Commandement of the Sabboth enioynes not the inward worſhip of God, but onely the outward,* (a peece of rare Diuinity.) So alſo that that outward or exterior worſhip (only commanded in that Commandement) conſiſteth onely in hearing the Maſſe; and as for praying or hearing of Sermons, they are not of the eſſence of that Commandement? Nay, our Church (ſay they) hath no law for hearing, or being preſent at any part of Gods ſeruice, but onely at the Maſſe: nor is it any where a cuſtome in the Catholike Church that a man is bound vnder paine of mortall ſinne, to pray to God on the Sabboth day, or heare the word preached, but onely to heare a Maſſe. (Oh ſweete and dainty doctrines!) And theſe be no triuiall Doctors, but of our chiefe ring-leaders, eſpecially *Azorius,* who was one of the principall founders of Ieſuitiſme

** Bapt. Corradus Reſp. caſ. con. To. 2°. quæſt. 253. art. 2°.*
Nauar. in Manual. cap. 13. art. 30.
Fumus in verb. Feſtum pag. 378.
** Soto de Iuſt. & Iure lib. 2. q. 4. art. 4.*
Iac. de Graf. de deciſ. aur. To. 1°. lib. 2°. cap. 34. art. 8.
Azor. Inſtitut. Moral. To. 1°. lib. 7°. cap. 3. q. 6.
Poſſeu. Bib. ſel. To. 1°. l. 11. cap. 1°.
** Molanus Comp. pract Theol. Tract. 2°. c. 9°.*

eſt caput totius orbis. [f] *Item Eccleſia ſancti* Iohannis *eſt dedicata in honore ſancti* Saluatoris, *& ſanctorũ* Iohannis *Baptiſte & Euangeliſtæ. Et ſunt ibidem quotidie xlviii. anni indulgentiarum & tot carenæ & tertie partis omnium peccatorum remiſſio. Item Papa* Silueſter *& Papa* Gregorius *qui eandem Eccleſiam conſecrauerunt dederunt tot indulgentias quot nemo numerare poteſt niſi ſolus Deus teſtante Papa* Bonifacio *qui dicit quod ſi homines ſcirent indulgencias Eccleſie ſancti* Iohannis *quot eſſent, non tranſirent ad ſanctum Sepulchrum in Ieruſalem vltra mare vbi abſolvuntur à pœna &*

is the head of all the world. (5) Alſo this Church of St *Iohn* is dedicated in the honour of St *Sauiour*, and of St *Iohn* the Baptiſt, and St *Iohn* the Euangeliſt. In this Church of St *Iohn Laterane*, there be daily and euery day eight and forty yeares (6) of pardon, and as many *Quarrantens*, together with the remiſſion of the third part of all a mans ſinnes.(7) And further Pope *Silueſter*, and Pope *Gregory*, who conſecrated the ſame Church, gaue and granted therunto ſo many Indulgences, as none can number but God alone, as witneſſeth Pope *Boniface*, who ſaith, that if men knew the Indulgences belonging the Church of S. *Iohn*, and how many they were, they would neuer goe ſo farre beyond the ſea, as to the holy ſepulcher in Ieruſalem, (8) but would ſpare ſo great a labour: for

5 The firſt principall Church in Rome is the Church of Saint *Iohn* in the *Laterane*.

6 Euery day 48 yeares. It is in a yeare more thẽ thirty thouſand yeares. Oh how bountifull the Pope is to all his good children.

7 Remiſſion of the third part: but what wil that helpe a man ſeeing one will condemne him? Againe, ſee what a Vicar Chriſt hath, who can remit a third part, & keepe two thirds vnremitted for another occaſion. Chriſt did neuer ſo, but forgaue all or none. Thus prate the Heretikes: but let all good Catholickes onely regard what the *Church* ſaith, no matter what Chriſt ſaid or did.

8 All men may beleeue there bee as many Indulgences in the one place as in the other, as it is very true that a blinde man ſees as well at midnight as at noone-day.

ſuitiſme. This was he,whom as *Poſſevine* reporteth,*Gregory* the thirteenth, called to Rome, to be one of them that ſhould make lawes and orders for the whole ſociety. This holy Ieſuite hauing gotten ſome ſecret inſpiration from his Holineſſe, and ſuckt out of the Popes owne breaſt more pure Popery then all the reſt, he goeth further, and ſaith: It is the common opinion that there is no Diuine law compelling or commanding Chriſtians to heare Sermons on the Sabboth or feſtiuall dayes. And whereas there was ſo much goodneſſe in the Councell of *Trent*, as the Heretickes call it, or rather ſo much curioſity as we may ſay, as to decree that Biſhops ſhould diligently admoniſh their people, and tell them that they are bound to come to their pariſh Churches to heare Gods word. *Azorius* the Ieſuite hath anſwere ready,that the Biſhops are bid to *warne* them, not to *compell* them: and if that ſeeme too ſlight, he hath a better in ſtore, whereas (ſaith he) the Councell would haue them come to heare Gods word, that muſt be vnderſtood of the *Goſpell* in the *Maſſe*: for is there not a Goſpell read in euery Maſſe? and is not the Goſpell Gods word? Then he that comes to the Maſſe heares a Goſpell read, and conſequently heares Gods word: Is not here deepe diuinity? and ſhall not an ignorant man be well edified when hee heares a peece of the Goſpell read in Latine, whereof he vnderſtandeth not one word? Yes doubtleſſe, ſaith learned *Ledeſma* the Ieſuit, if they come with deuotion, and a good intent. Thus then you ſee that preaching is a meane matter in reſpect of the Maſſe. And this is the reaſon why here and elſewhere in our Liturgies and chiefe and beſt bookes of ſtate, as our *Miſſall, Pontificall, Ceremoniall, Sacerdotall* and the like, for one mention of a Sermon and a Pulpit, you ſhall heare a hundred times of an Altar and a Maſſe: And if this bee done by the Church, and that Church cannot erre, then all good Catholickes muſt know, that not Pulpits & Preaching, but Altars and Maſſes muſt they looke after. The Heretickes I confeſſe do hereat take great offence, and hereupon doe cauill and raile bitterly, and ſay, that it is no maruel to ſee the pope preferre the Altar before the Pulpit, & a Maſſe before preaching: for ſay they,and my eares haue heard them ſay it to my great griefe, if they gained no more by the one then the other,his Holineſſe would be faine to ſtrike ſaile, for the wings of his pride would ſoon be clipt.He tels vs(ſay they) of a miracle in Tranſubſtantiation, that the Bread and Wine are turned into Chriſts Body and Bloud, and there remaines nothing but the faſhion, colour, or likeneſſe of Bread and wine: But as our faith findes none ſuch in Scripture, no more doth our bodily ſence finde it in experience. But we can

tel

& culpa: nam ſic etiam abſoluuntur in Eccleſia ſancti Iohannis predicta. Item dicit ſanctus Bonifacius, qui deuote venit ad orandum in die conſecrationis Saluatoris qui viſibiliter apparuit omni populo Romano, cuius dies eſt nona die menſis Nouembris, & eſt ibi remiſſio omnium peccatorum Conſtantino Imperatore ſupplicante, poſtquam Conſtantinus Imperator à lepra mundatus fuit per ſacri baptiſmatis ſuſceptionem dixit beato Silueſtro Papæ pater ſancte domum meam in Eccleſiam ordinaui, infunde in Eccleſiam tuam largam benedictionem omnibus venientibus ad eam. Reſpondens ſanctus Silueſter,

ſay that they be there abſolued *à pœna & culpa* (both from the puniſhment, yea and from the guilt & ſin alſo) euen ſo are they likewiſe in the Church of S. *Iohn* aforeſaid. Likewiſe the ſame S. *Boniface* ſaith, that he cõming deuoutly to the ſaid Church to pray, vpon the day of the conſecration of *S. Sauiour*, our Sauiour appeared (9) viſibly to all the people of *Rome*. And this day was the *9* day of the month of *Nouember*: and there is there vpon that day remiſſion of all ſins, which was obtained at the ſupplication of *Conſtantine* the Emperor. For (ſaith hee) after that *Conſtantine* the Emperor was healed of his leproſie, by receiuing holy Baptiſme, he ſaid to S. *Silueſter* the Pope, holy Father, I haue ordained or conſecrated my owne houſe to bee a Church, thou therfore infuſe and powre vpon this

(9) *Hueguenots* & heretickes thinke it a great matter that a Saint or an Angell ſhould appeare to a a man or a woman, but here they may ſee that is no great matter in the Catholicke *Roman* Church, when at one time, not an Angell nor a Saint, but *Chriſt* himſelfe appeares, & that not audibly, but viſibly; and that not to the Pope, or a few, but to all the people of *Rome*. No maruell ſurely, though that be a holy *Citie*, where Reuelations are ſo common. And let no deuoute Catholicke doubt of this: for it's as certaine & true as that the hoſt bleedes when it is pricked, or that a woman caried home an Hoſt to charme withall; and when ſhe could not worke her feat by it, threw it into the fire, but the Hoſt ſpake to her, & ſaid, Why wilt thou burne me? and leapt againe out of the fire into her lap. Vnbeleeuing Heretickes will laugh at theſe, but good Catholicks may as ſafely beleeue the one as the other.

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tell them of a much more true and ſenſible wonder daily amongſt them: for their Pulpits are tranſubſtantiated (if we may be ſo bold with their word, for Gods it is not)into Altars: their Preachers into Prieſts, their Sermons into Sacrifices, their Bibles into Miſſals; and theſe are ſo abſolutely altered, and really changed, that indeed there remaines nothing but names and ſhadowes. For the other haue the ſubſtance. Pulpits (ſay they) are for Lent, Altars for euery day. Maſſes are commanded, Sermons but aduiſed: Sermons may doe well, but Maſſes are neceſſary. The Bible hath bred many hereſies, but the Maſſe booke breeds and feedes deuotion: Therefore Gods booke, the Bible, is to be remoued from the people, as a dangerous thing, and the Maſſe booke of mans making, is to bee their daily bread. Is not this the ſame, ſay they, (or as bad) that *Daniel* propheſieth of; that *there ſhall be a King that ſhall doe what him liſt, and ſhall exalt himſelfe, and magnifie himſelfe againſt all that is God, and ſpeake maruellous things againſt the God of Gods, and ſhall proſper till the wrath be accompliſhed, &c. Neither ſhall he regard the God of his fathers, nor the deſires of women, nor care for any God: for hee ſhall magnifie himſelfe aboue all. And in ſtead of God, ſhall worſhip his God* Mauzzim, *euen the God that his fathers knew not.* Whether their Maſſe be this *Mauzzim* here meant, or no, ſay they, we affirme not: once this is cleere, that hee hath turned his *Maſſe* into a *Mauzzim*, and made an Idoll of it, and worſhips in it a God of his owne making, a God that his fathers knew not: for his tranſubſtantiation and his propitiatory ſacrifice (which two be the life and ſoule of the Maſſe) were not knowne in the ancient and pureſt Church for 500 yeares after Chriſt. And this *Mauzzim* is ſet vp in the very roome of *God*. For ſince the Maſſe was erected vnto this height it is at, Chriſt neuer had his due, but was deſpoiled of his Offices and Honour, Gods booke caſt aſide, and a Maſſe booke laid in his place: Sermons accounted but things indifferent, or conuenient, but Maſſes the onely neceſſary duty of the Sabboth day. And as he here ſaith, No man may ſay Maſſe at the high Altars of the ſeuen Churches in Rome but the Pope, or his Deputie; but you ſhall finde no ſuch prerogatiue for preaching here, or elſe-where. *Ariſe O Lord, mainteine thine owne cauſe, againſt that Idoll the Maſſe, and Mauzzim of the Romiſh Synagogue.* Thus madly and extrauagantly doe theſe idle heretickes prate: but let not this, nor ought that can be brought out of Scripture, trouble any good Catholicke conſcience, theſe be but the temptations of the Diuell, let him hearken what the Pope teacheth, who is Gods Vicar, and *Peters* ſucceſſor: and if they be good Catholickes, they know that he cannot erre; and that whatſoeuer

Dan. 11. 36 37. 38.

ſter dixit; Dominus Ieſus Chriſtus, qui te per ſuam miſericordiam ſanauit, & mundauit; & purificet omnes venientes ſine peccato mortali ad locum iſtum quocunque tempore Anni ab eorum peccatis. Et nos authoritate beatorum Petri & Pauli, atque noſtra, remittimus & concedimus eis remiſſionem omnium peccatorum.

Church thy plentifull bleſſings, for all that ſhall repaire and come vnto it. Hereunto S. *Silueſter* anſwering, ſaid, our Lord *Ieſus Chriſt*, who of his own mercy hath healed thee, & cleanſed thee from thy leproſie; cleanſe & purifie from all their ſins all that come to this place without mortall ſinne (10) at what time of the yeare ſo euer they come to it. And we by the authority of S. *Peter* and S. *Paul*, and our owne, do remit & pardon them, and do grant vnto them remiſſion of all their ſinnes.

(10) This is moſt vndoubtedly true, that whoſoeuer comes to that Church, without mortall ſin, ſhall obtaine all theſe Indulgences: and the very *Caluiniſts* and *Lutherans* will not for ſhame deny this. But if they be ſo curious as to reply and ſay, that none can come without mortall ſin, and therefore by this grant none at all ſhal get any good, let them goe like buſie heretickes as they are: for being Heretickes they are not worthy to be cenſured but by fire and fagot.

Item ſanctus Gregorius qui hanc Eccleſiā conſecrauit reparatā poſt demolitionē per hereticos, confirmauit indulgētias predictas poſitas per beatum Silueſtrum.

Likewiſe *S. Gregory*, who alſo conſecrated this ſaid Church after it was repaired, hauing been defaced by Heretickes, confirmed all the aforeſaid Indulgences formerly founded by S. *Silueſter*.

Item, Bonifacius Papa dixit; indulgentias Eccleſiæ Lateranenſis nullus nu-

Moreouer, *Boniface* the Pope once ſaid, The Indulgences that are to bee had in the Church of *La-*

euer he doth or teacheth as he is Pope, it is all one as if *God* did it or taught it: let hereticks then if they will, extoll preaching, let this ſatisfie deuout Catholicks, that here the Pope takes order for ſaying Maſſe, reſeruing certaine Churches to himſelfe, at whoſe high Altars none may ſay Maſſe but himſelfe, or ſome by commiſſion from him: but finde me any whoſe pulpits he reſerues to himſelfe: nay finde me any in whoſe pulpits he will come at all. No, it is too baſe a place, and preaching too painfull a duty for his holineſſe, hee hath ſomething elſe to doe, as namely, to create Cardinals, to tranſlate Empires, and diſpoſe of Kingdomes, to reade and anſwere letters from the Princes of the earth, and to giue audience to their Embaſſadors, to controll Kings when they diſpleaſe his holineſſe, and to excommunicate them if they ſubmit not to his pleaſure, and if they perſiſt, to depoſe them, and diſcharge their ſubiects of their oath and alleageance, to giue their kingdomes to whom he liſt; and to raiſe their owne ſubiects againſt them; to augment Saint *Peters* patrimony, by procuring Princes and Dukes to giue him the reuerſions after them, to goe and take poſſeſſions of the Prouinces that fall to him by ſuch excheates as *Clemens* the 5 did lately of *Ferrara*; to make leagues betwixt Princes, and to breake them when he ſeeth good, yea though they be confirmed by Oath and Sacrament * (as *Paul* the 3. did againſt *Henry* the 8 of *England*) *Pius* 5 againſt *Elizabeth*, and *Sixtus* 5. againſt *Henry* of *France*) to canonize and make Saints at his pleaſure, to ſet vp ſhrines for them, and appoint them their holy daies: as *Sixtus* the ſixth lately made a new Spaniſh Saint, (namely S. *Diego*) whom he canonized at the requeſt of the laſt *Phillip*, to encourage him in the inuaſion of England, *Anno* 88. * To make new holidayes (and alter the Kalender as *Gregory* the 13. did) putting out many of his old Saints, by whom he hath got well, and are now paſt date, and out of memory, and to put in new ones in their roome, which as new broomes ſhall cleanly ſweepe vp the gold of the world into his Coffers. Theſe are imployments fit for Popes, and not to buſie their brains, and ſpend their ſpirits about preaching. And are theſe all? Nay, who is able to recount all the honourable affaires his Holineſſe hath to manage. Therfore fie vpon theſe fooliſh heretickes, who hold that the Pope ought to preach. For is not he the vniuerſall Biſhop of the world, and Paſtor of Paſtors? and is not all the world his prouince? and is not the care of the whole world, and gouernement of the whole Church laid on his ſhoulders? how then can he finde time to preach? For beſides all the aforenamed weighty imployments, he hath much more to do, and which none can doe, but himſelfe,

* *Vide Peter Math inter conſtitutiones Pont. Rom. in Bulla Pauli. 3. contra Henricum 8. Angliæ Regem.*

* *Vide canonizationem S. Didaci.*

Decretum.

numerare poteſt ego tamen omnes confirmo.

terane no man can number, (11) yet I confirme them euery one.

(11) Here againe the herettckes will laugh & ſay, that it is moſt true, they that are not at all cannot bee numbred, as no man can number or count the gold in a beggars purſe, becauſe there is none. But theſe ſhew themſelues bold heretickes indeede, that dare ſuppoſe holy Pope *Boniface*, eſpecially the 8. would æquiuocate.

Chap. 2.
Reliquiæ eiuſdem Eccleſiæ.

Chap. 2.
Of the Reliques in the ſaid Church of Laterane.

IN illa Eccleſia eſt quædam Capella, quæ vocatur Sacriſtia, ibi eſt Altare ſancti Iohānis quod habuit in Deſerto & ibi tabula ſuper quam cenauit Chriſtus cum ſuis diſcipulis in cena Domini.

Ibidem eſt teſtamentum vetus, ſcilicet, virga Moyſi et archa fœderis. Iſta omnia apportauerunt Titus & Veſpaſianus de Ieruſalem cum quatuor columnis æris, quæ ſtant circa ſummum Altare, vbi ſunt capita

IN this Church of the *Laterane* there is a certaine Chappell which is called *the Sacriſt*, or the *Veſtry*: in it there is *S. Iohns* Altar (12) euen that very Altar which he had in the Wilderneſſe. And there is alſo that very Table vpon which Chriſt ſupped with his Diſciples at his laſt ſupper.

In the ſame place is the old Teſtament, to wit, *Moſes* his rod, & the Arke of the Couenant. All theſe did *Titus* and *Veſpatian* bring thither from *Ieruſalem*, together with thoſe 4 great braſen pillars which now ſtand about the high Altar, within which Altar are the heads of the bleſſed

(12) Here the Heretickes may ſee how ancient Altars be, for as ſure as this is true, Altars bee as old as ſince S. *Iohn Baptiſt*. Now whether this be that very Altar or no, & whether theſe vnder-named, be not the very Table that Chriſt ſupped at, and *Moſes* his rod, & the right Arke of the couenant, Heretickes will make queſtion, but good Catholicks will as firmely beleeue it and more, then they will that the booke of the *Reuelation* is Canonical Scripture.

ſelfe, as namely, to receiue appeales from all parts of the world made vnto him, to review matters iudged, and reuerſe, diſanull, and alter them at his pleaſure, to nominate and fill the Abbacies and Biſhoprickes of the world as they fall voyd, to elect into all places, or at leaſt to confirme the elections made by others, to ſend his prouiſions into all Lands for what liuings he liſt, againſt they be voyd, that hee may haue them to gratifie his Minions: to appoynt generall Councels, when and where, and as oft as hee pleaſeth, to call them, continue them, proroge them, remoue them, diſſolue them: to nullifie or confirme them as he liſt; or to take that that is for him, and reiect that that is againſt him, as hee did, and yet doth in the Councels of *Conſtantinople*, *Chalcedon*, *Conſtance*, and *Baſill*: To deuiſe and create new reliques when the old ones are loſt, periſht, or worne, and to hallow them, that deuout Catholickes may haue what to worſhip, and ſo may be encouraged to pay their rents well: and when need is, to execute his admirable skill in Arithmetical Multiplication, or rather his tranſcendent power and Omnipotency for the multiplying of holy reliques, as hee did to the great comfort and edification of his Church, when he multiplyed S. *Iohn Baptiſts* head, of one making three, and of the three Kings of *Collen*, making three more; and found out a third arme of Saint *Peter*, and that little and curſed Croſſe which *Simon* of *Cyrene* once bare vpon his ſhoulders, he by his mighty power hath multiplied in ſuch ſort as now neuer a ſhip in the world can carry it. And as he multiplied the ſubſtance, ſo hath he changed the nature and quality, for being curſed before, he hath made it now ſo bleſſed, that (as he teacheth) it ought to be worſhipped with the ſame worſhip as Chriſt himſelfe. Oh ſilly heretickes, that will tye him to ſtudy and preach that hath theſe things to doe: what, thinke they that theſe can be done in a day? No, no, it hath coſt the holy Mother Church many a yeares labour, and it hath ſore beaten her braine to bring theſe matters to this paſſe. As for the multiplying of the nails that faſtned *Chriſts* body to the croſſe, which of 3, are brought to more then 23: that we will not ſpeake of, as being but a ſmall mater: for euery Goldſmith can make of one great plate of gold 100 little ones, and euery one as good gold as the great one, but let vs leaue that, and proceed to ſee what further imployments his holineſſe hath. Hath he no more to doe? Yes, to weed out the hereſies that ſpring ſo faſt with the hookes of his holy Inquiſitions, to confute the heretickes with thoſe excellent arguments of Fire and Fagot, Daggs and Daggers, Piſtols and Poniards, Murders, and Maſſacres: to looke to the bookes and writings of the world, that nothing be

Gretſerus de Cruce, Tom. 1. Cap.

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pita beatorum Apoſtolorum Petri & Pauli. Et quando iſta capita monſtrantur tunc ſunt ibi tot indulgentiæ quot ſunt ad ſanctum Petrum in oſtentione Veronicæ.

Apoſtles *Peter* and *Paul*. And when theſe heads be ſhewed vnto the people, then there are as many Indulgences at that Church as there bee at S. *Peters* Church (13) at the ſhewing of *Veronica*.(*)

(13) True, as many in the one place, as in the other.

(*) Hee meanes a picture of Chriſt, wch they ſay he gaue to a woman called *Veronica*, in that handkercher which ſhee gaue Chriſt to wipe his face withall.

Item imago Domini quæ depicta eſt in pariete non per manus hominum, ſed Diuino opere, coram omni populo Romano apparuit quinto Idus Nouembris. Item Candelæ aureæ quæ fuerunt in priori tabernaculo.

Alſo there is the Image or picture of our Lord, which was painted vpon the wall, not with mans hands, but by the Diuine worke of God, before all the people of *Rome*. (14) And this Image thus appeared vpon the 5. day of the *Ides* of *Nouember*. Alſo there are the golden Candleſtickes that were in the firſt Tabernacle of the old Teſtament.

(14) Here is a picture that is worth ſpeaking of, which God himſelfe painted. If the hereticke *Calueniſts* did beleeue that God made this Picture, they would not be ſo earneſt againſt Images. But they (poore ſoules) thinke that ſome of the cunning Clergy of *Rome* made it ſecretly in the night, or ſome way elſe conueighed it thither. And thus they wilfully caſt away themſelues, as though the holy Mother Church of *Rome* would ſay this if it were not true.

Item, menſa in qua lex eſt ſcripta digito Dei.

Alſo the Table wherein the Law was written with the finger of God. (15)

Item, de quinque panibus ordeaceis & duobus piſcibus ex quibus ſaturati fuerunt quinq; milia hominum.

Alſo ſome of the 5 barley Loaues and two Fiſhes, with which fiue thouſand men were fed by Chriſt.

(15) The Heretickes alſo will not beleeue that theſe be the true Tables wherein the Law was written, becauſe the Iewes that are in *Rome* in great abundance would by one meanes or other haue got them away, though it had coſt them their liues: but no matter what Iewes or Heretickes ſay, as long as the Holy Mother Church tels vs theſe be they.

Item

left that may make againſt him: to allow what and how many hee will haue read, and to barre or prohibite all the reſt: and for thoſe that are to be read, to alter them as hee ſeeth cauſe: taking out what makes againſt him, and putting in what may make for him: ſurely he hath little time to ſpare, that hath all this to doe. And yet hee hath more to doe. namely, to create new religions, and ſet vp new orders. For Chriſt when hee aſcended, left but one religion in the world: but to multiply that one into many, and to deriue 100 ſeuerall from it, and yet all theſe to be religions: this labour, becauſe it beſeemed not the Author of vnity to leaue many, but one religion, he left to his Vicar, who hath performed it moſt diligently: for ſince his Aſcenſion into heaven, he hath reared vp at leaſt an hundred more then Chriſt euer thought of: and yet ſtil euery day he deuiſeth more, all tied together by the tailes, like *Sampſons* Foxes, but euery one looking and drawing ſeuerall wayes, one pulling againſt another, one enuying and ſupplanting another, ſo that another buſineſſe that much troubleth him, is to reconcile them one to another, and yet all he can doe, is not ſufficient to keepe them in loue and amity. And when hee ſeeth any of them grow too high, and too full of wealth, then another part of his care is to ſqueaze the ſpunge, being too full, as hee did the Templars for their lands and riches, whoſe order he puld downe, and burnt their *great Maiſter* at *Paris*. Thus to create newe religions, and erect new orders, to keepe them from one ouerthrowing another, and to diſſolue them againe when he ſeeth cauſe, are not theſe ſufficient imployments to keepe him from preaching, if he had no other? yet there is one more, and that no ſmall one, which he hath to doe, namely, to looke to the ſucceſſion of Princes, and to take care how kingdomes may be prouided when their Princes either dye, or be by him depoſed. As *Innocentius* the fourth hauing depoſed *Frederick* the Emperour, *Alexander* the fourth tooke paines to make a Decree touching the ſucceſſion of the Empire, publiſhing a Bull, prohibiting and forbidding the Electors to chuſe *Conradus* his ſonne to be Emperour. A fact without example, and beyond beliefe, that a forraine Prince ſhould publickly dare to interpoſe himſelfe in a forraine election, and publiſh his letter to the world written againſt that Prince, whom the Princes Electors, and all the Chriſtian world had their eyes vpon, as the moſt probable ſucceſſor of the Empire. But by this, that idle Heretikes, *Huguenots*, *Caluiniſts*, and *Lutherans* may ſee that the Pope is tied to no preſidents of other Princes; nay, he is to giue example to all, but to take of none; and they may ſee, that the fact that would haue beene foule in another Prince,

Item, tunica inconſutilis, quam fecit Maria virgo mater Domini noſtri Ieſu Chriſti.

Alſo the coate without ſeame which *Mary* the virgin and mother of our Lord made for Ieſus her ſonne.

Item eſt ibi veſtimentum purpureum quod Maria ſibi fecit.

And there is alſo the purple garment that *Mary* made for her ſelfe.

Item eſt ibi de ſanguine & aqua fluente de latere Chriſti.

Alſo there is ſome of the bloud and water that flowed out of CHRISTS ſide.

Item de loco aſcenſionis domini in cœlum.

Alſo ſome of the ground where Chriſt ſtood when he aſcended into Heauen.

Item de crinibus & ſanguine beati Iohannis Baptiſtæ.

Alſo ſome of the haire and of the bloud of S. *Iohn Baptiſt.*

Item de puluere & cinere corporis eius combuſti.

And ſome of the duſt & aſhes of his body when it was burnt.

Item cilicium eius quod fuit de pellibus Camelorum.

And the haire-cloath which hee ware, being of Camels skins.

Item tunica ſancti Iohannis cum qua duos mortuos reſuſcitauit.

There is alſo the Coate of S. *Iohn* the Euangeliſt, with which hee raiſed vp two dead men to life.

Item de Manna ſepulturæ Iohannis Baptiſtæ, quod fuit in-

And there is ſome of the Manna of S. *Iohn Baptiſt* his Sepulchre, which was

is in him not onely iuſtifiable, but commendable. And though they babble and ſay, that if the wiſe and iudicious reader make himſelfe the reader of that Bull, (for it is inrolled in the publique Regiſter, and inſerted for a perpetuall preſident in the continuation of the corps of his Canon law) he will ſee in that one alone the compleat and liuely picture of the great Antichriſt: yet all good Catholiques know, that therein they doe but ſhew themſelues open Heretickes, that dare call in queſtion the facts of their holy Father: who though he ſhould draw millions of ſoules into hell, yet no mortall creature ought to ſay; *Sir, why doe you ſo*? And alſo it did little hurt, for that *Conrade* euen maugre the Popes malice, as the heretickes ſay, was choſen Emperour; yet ſhewed it the Popes good will and godly care ouer kingdomes, that they may be prouided of ſuch ſucceſſors as may be to his liking: and it ſhewes in what holy and mortified cogitations and actions he ſpends his time, namely in diſpoſing the Crownes and Kingdomes of the earth.

Now then put all theſe together, & are not theſe fit and proper imployments for the Popes Maieſty? A *Figge* therefore, or rather a *Fagot* for theſe fooliſh Heretiques, that will tie his Holineſſe to preach? What? is it fit his ſoueraignty ſhould forbeare and forſake theſe ſupreame prerogatiues, and ſtoope downe to ſo baſe a buſineſſe as preaching is? No, no; *Aquila non capit muſcas*. Indeed the caſe was otherwiſe heretofore in former ages, but they are gone. Preaching might beſeeme *Gregory*, or *Leo* the great, or their Predeceſſors, and no maruell, for ſeeing then there were Emperours that would gouerne the world, and *Italy* it ſelfe, and ſet peace betweene kingdomes, call generall Councels, keepe the Pope within compaſſe, and command him to his duty; What therefore had the Popes to doe but to Preach? But *Hæc ætas alios mores poſtulat*: then the Popes called and acknowledged the Emperours their Soueraigne Lords, now they be their ſeruants, and if they pleaſe them well, their beloued white ſonnes, and ſhall haue the honor to hold his ſtirrop, leade his horſe, hold the baſen, when he waſheth, and bring vp the firſt diſh when his Holineſſe eates. Then therefore they had time and leaſure to preach; but now as we haue ſhewed, they haue ſo farre better buſineſſes to attend, and ſo farre higher imployments to manage, that they haue no leaſure;

Non vacat exiguis rebus adeſſe Ioui.

Againe, theſe idle and adle-headed Heretickes that would tie the Pope to the Pulpit, neuer conſider that euery man is to be diſpoſed to that which he is fitteſt for, and which thriueth beſt in his hands. Now doe we not know, that Pope *Iohn* the 22. when

inuentum in ſepultura ſua magna pulla plena.

found in his graue euen a great pot full.

Item Imago Domini noſtri Ieſu Chriſti quam fecit Nichodemus ſicut Iudei Chriſtum percuſſerunt.

Alſo, there is an Image of our Lord Ieſus Chriſt, which *Nichodemus* made as the Iewes were a beating him. (16)

Item ibi eſt linteum cum quo Chriſtus pedes ſuorum Diſcipulorum terſit in cœna Domini.

Likewiſe, there is that very linnen cloath or towell with which Chriſt wiped his Diſciples feet at his laſt ſupper.

Item præputium Domini Ieſu Chriſti quod ſibi abſciſſum fuerat in Circumciſione Domini.

There is alſo the foreskinne of Ieſus which was cut from him in his circumciſion.(17)

Item caput Zachariæ Prophetæ, & caput ſancti Pancracij de quo ſanguis emanauit ad tres dies quum Eccleſia Lateranenſis combuſta fuit.

Furthermore there is the head of *Zacharias* the Prophet, and of S. *Pancraſe*, out of which bloud did ſtreame forth for 3 dayes ſpace when the Church of *Laterane* was burnt.

Item ſtapula ſancti Laurentij.

Alſo there are the breeches of S.*Laurence*.(18)

Item vna Capſa plena reliquijs Mariæ Magdalenæ.

Alſo, there is a Casket full of the Reliques of *Mary Magdalen*.

(16) A very fit time to take a mans picture when one is beating him. But it ſeemes *Nichodemus* was a very cunning painter.

(17) This fore-kin was miſſing many years, but it was found againe (ſaith *Onuphrius*) ſuch good happe hath the holy *Church* of *Rome*, that if any reliques be ſtolne or loſt, they are found againe in a ſhort time, ſome are ſo bold to ſay, that others are put in their roomes, but they prate like Hereticks.

(18) Was it not a ſtrange thing, that when S.*Laurence* was broyled to death on the grid-iron, the fire that burnt his fleſh and bones, would not touch his breeches. The Catholicke *Roman* Church is full of theſe miracles, let the *Caluiniſts* match them if they can.

who would needs be ſo buſie with preaching (which indeed he vſed more then many before him, and all after him) hath giuen a preſident to all his ſucceſſors: for did not he fall vpon the rocks of ſtrange opinions,little leſſe then hereſies in the iudgement of his owne friends? And hath not *Occham* the famous *Franciſcan* Frier,written an accuſation againſt him, that not in one,but in many Sermons, he taught not one or two, but many ſeuerall (and ſome condemned) hereſies? Such was the ſucceſſe of his preaching, and ſo ill hath preaching ſucceeded in the hands and mouthes of Popes. Whereas contrariwiſe when they goe about the conſecration of Biſhops, coronation of Emperours,depoſing of Hereticke Kings, diſpoſing of their Kingdomes, granting diſpenſations, ſending out Indulgences, receiuing appeales, anſwering Embaſſadors, taking of homages, releaſing of oathes, diſſoluing of leagues, intermedling in the affaires, and interpoſing in the elections of Princes. In theſe, and ſuch as theſe, which ſo well beſeeme the Maieſty of the Pope,he proceds and proſpers, and hereby he hath aduanced and magnified his ſeate, in the eyes of all his friends and fauourers; whereas when Pope *Iohn* the 22. forgetting himſelfe, and the honour and Maieſty of his place, would fall a preaching, he incurd at the leaſt ſo ſtrong a ſuſpition of Hereſie, as neither his Penitentiary *Pelagius* with all his teares,could waſh away: nor his ſucceſſor *Benedict* with his interpretatiue Bull to that purpoſe ſet out,could remoue: nor *Bellarmine* and all his beloued friends with their beſt wits and learning, can wipe off to this day; nor euer will whilſt the works of learned *Ocham* doe liue in the world. Is it not therefore an idle conceit of theſe bawling heretickes, that will haue the Pope to preach, which in theſe latter times of the world doth ſo ill beſeeme them,and proſpers ſo badly in their hands?

And if they obiect, that Preaching is a principall part of diuine ſeruice, and of Gods worſhip: and therfore beſt of all beſeems the Pope that is Gods vicar,& neereſt to him: Let them know buſie fooles as they be, that it is not determined among the Schoolemen and Caſuiſts, whether hearing a Sermon bee at all commanded, or rather but counſelled and aduiſed: ſo that herein they doe but ſhew their owne Ignorance. But the great learned Ieſuite *Azorius* can teach them, and beſide him *Molanus*,that it may well be a counſell to heare a Sermon on the holy day, but they are aſſured there is no commandement for it: ſo that the doing of it may be a worke of ſupererogation, but cannot be a dutie of neceſſity. But if it were allowed to theſe hereticks,that it were a neceſſary dutie to make and heare Sermons, and a part of Gods worſhip; yet ſure they cannot bee ſo

Item, ſudarum Chriſti.

Alſo Chriſts hand-kercher.

Item Cyphus ex quo ſanctus Iohanne bibit venenum.

Alſo the Cuppe out of which S. *Iohn* drunke the poyſon.

Item Camiſia quam beata Maria virgo fecerat in Chriſto.

Alſo the ſhirt which the bleſſed virgin *Mary* made for Ieſus.

Item pannus ille quem beata Maria dedit filio ſuo pendente in cruce circa femur.

Alſo that linnen cloath which the bleſſed virgin gaue vnto Ieſus, about his thigh, as hee hung on the croſſe.

Item magna pars de cruce Domini.

There is alſo a great deale of the croſſe it ſelfe our Lord died on.

Item duo dentes de ſancto Petro.

Alſo two of Saint *Peters* teeth.

Item in eadem Eccleſia eſt vna Capella quæ vocatur ad ſancta ſanctorum: in quam mulieres non intrant, & vbi eſt vna facies ſaluatoris quando fuit quatuor decem annorum.

Moreouer in the ſame Church there is another Chappell, which is called the *ſancta ſanctorum*, or *holy of holieſt*, whereinto women may not enter. (19) In it is a picture of our Sauiour, that was taken when hee was foureteene yeares old.

Et ibi eſt omnibus diebus remiſſio omnium peccatorum

And in that Chappell there is daily & euery day remiſſion of all ſins. (20)

(19) Not on the day time by any meanes leaſt they ſhould pollute it, but is not ſo on the night.

(20) If there bee remiſſion of all ſinnes there, why are women excluded? becauſe they haue no ſin? or becauſe they need no remiſſion, or they muſt not haue remiſſion ſo lightly as men? Let euery good Catholicke aske his Confeſſor this queſtion.

ignorant as not to know, nor ſo prophane as once to doubt, but that the ſaying and ſeeing of a Maſſe is farre before it. For thus doe all the beſt approued Schoolemen and Caſuiſts teach with one voyce, and do reproue the elder Doctors, or doaters rather for their preſumption in holding the contrary. For *Summa Angelica*, and *Summa Roſella* doe both teach, that where it falles out (which theſe Heretickes ought to know falls not often out in Popiſh Churches) that on one day a Sermon and a Maſſe ſo come together, as both cannot be heard, but the one muſt neceſſarily be omitted: in this caſe the Maſſe is to be left and the Sermon preferred. And theſe ſottiſh fellowes ſeeme to proue their aſſertion out of the *Canon-law*, and out of *Bernard*, and out of *Auſtine*, (and it's maruell they brought not *Scripture* for them alſo, as all theſe heretickes, and maintainers of new opinions vſe to doe.) But let all theſe ſtoope, for a *Ieſuite* comes in place, let the *Canon-law* vaniſh like ſmoake, let the *Doctors* goe to the Schoole againe and learne, and let the *Scripture*, that dumbe Iudge, ſtand aſide in a corner, and let vs hearken to the irrefragable, vnanſwerable, ſoueraigne, and ſuperexcellent determination of the Ieſuits, *The men that were borne to bleſſe the world, to ſaue it from ſinking, to purge it of Hereticall bookes, and rid it of hereticall Kings, to reſtore learning, and preſerue the truth, which without them had periſhed, to make plaine and perfect the Scriptures, which till their time lay neglected, to compoſe all controuerſies, reade all riddles, know all ſecrets, heare all confeſſions, and (to diſcouer no more then makes for their purpoſe) cenſure all queſtions, ſatisfie all conſciences, reſolue all doubts; and in a word, to be the very Oracles of the Chriſtian world, as holy, as true, and as infallible as euer was that of Delphos, or Iupiter Hamon.* I ſay, let vs hearken how thoſe reuerend Ieſuits, and for them all, how renoumed *Azor*, one of their moſt glorious Fathers, and founders of that bleſſed company, handles this queſtion.

> It's moued (ſaith hee) and made a queſtion, if on one day a Maſſe and a Sermon doe ſo concurre, as both cannot bee heard, whether is to be omitted with leſſe loſſe and ſinne. The fore-named Doctors, and many other more (Dunſes as they be) doe teach that the Maſſe muſt yeeld to the Sermon.

And the good Ieſuit ingenuouſly confeſſeth, which hee doth: not for that hee holds Ieſuits tied to ſpeake truth (who can ſpeake nothing but truth, and whatſoeuer they ſpeake, is therefore truth becauſe they ſpeake it) but becauſe the more and greater his Aduerſaries be, the more glorious is the victory: Therefore he freely confeſſeth, that many of the Popiſh Doctors be of the ſame opiniou; and that they ground

this

à pœna & à culpa & circa eandem Capellam eſt vnus aſſenſus triginta trium graduum quoties homo aliquis illos devote aſcenderit de quolibet gradu habet mille annos Indulgentiarũ, qui gradus apportati ſunt de Ieruſalem, quos etiam gradus Ieſus aſcendit ad Pilatum preſidem.

both *à pœna & culpa,* from the puniſhment and the ſinne alſo. Not farre from the ſame Chappell there is an aſcent of three and thirty ſteps, and how oft ſoeuer any man ſhall deuoutly aſcend vp that ladder, for euery ſtep he hath a thouſand yeares of pardon: (21) theſe ſteps were brought from *Ieruſalem*, and be thoſe very ſteppes which Chriſt aſcended when hee went vp before *Pilate* the Preſident, to his iudgement.

(21) ſo then the going vp of theſe ſteps procures to a man three & thirty thouſand yeares of pardon: oh what a bountifull Lady the holy Mother Church of *Rome* is!

Item Cathena cum qua venit ſanctus Iohannes de Epheſo Romam & forpices cum quibus fuit tonſus de mandato Domitiani.

Alſo there is the chaine with which S. *Iohn* was bound when hee came from *Epheſus* to *Rome*, and the ſheares with which he was polled at the cõmandement of *Domitian.* (22)

(22) There bee the ſheares that polled him, but where is his haire? ſurely they were too blame to leaue the haire, that were ſo carefull to preſerue the ſheares, eſpecially ſeeing they haue the haire of other Saints.

Item velum quod portauit beata Maria in capite.

Alſo the virgin *Maries* vaile with which ſhe vſed to couer her head.

Item de arundine cum quo percuſſerunt Chriſtum in domo Pilati.

And ſome of the Reede with which they ſmot Ieſus in *Pilats* houſe.

Item tabula plena

And a Table full of the

this their opinion upon the *Decrees*,and vpon S. *Bernard*,and S. *Auguſtine*. But what are all theſe to ſuch ſincere, learned, and ſtuditious men as the Ieſuits, euen nothing at all when once the truth comes in queſtion: for then downe goe *Doctors*, *Fathers*,*Councels*, *Scriptures*, and all to make roome for the holy Catholique *Romiſh Truth*,out of the Ieſuites holy mouthes. In which Catholique zeale, the noble Ieſuit thus reſolues the queſtion.

But whatſoeuer (ſaith he) theſe, or any of theſe,or all theſe, or any other doe thinke, *It is to bee ſaid*, (Marke yee dull Heretiques, with what maieſty a Ieſuit concludes againſt Canon-law,Schoole-men,and Fathers,and tremble when you ſee what potent aduerſaries you haue of them.) *It is* (ſaith he) *to be held without controll, That the Maſſe, which is to be heard by the Churches commandement,is to be preferred before the hearing of the holy word of God.*

And marke his reaſon whereby hee proues it: for though it bee no reaſon to expect a reaſon from ſo great, ſo graue, ſo godly men as the Fathers of the Society, who by their nature and conſtitution will not thinke, ſpeake, nor doe any thing without a reaſon; yet is his Father-hood here pleaſed to giue vs a reaſon: but marke it I ſay againe, for it's as good,as honeſt and as religious a reaſon,and as well-beſeeming a Ieſuit,as the opinion it ſelfe.

The Maſſe (ſaith he) is to be preferred before the Sermon, and the Sermon is to be omitted for the Maſſe, for that (ſaith he) there is great difference betwixt that that is due by Commandement, and that that's due by Counſell: for that that's due by Commandement may not bee omitted,nor can be, vnder paine of mortall ſinne. But it is no ſinne to omit that that's due onely by Counſell: Now the Maſſe is commanded,Preaching is but counſelled: to heare a Maſſe a man is tied by vertue of the commandement, to heare a Sermon he is but counſelled, or aduiſed: therefore it's apparant, that a man is bound to preferre the Maſſe before a Sermon,and to omit or looſe a Sermon for a Maſſe.

And thus ſo learnedly, ſo holily, ſo irrefragably is this queſtion reſolued, that none but profeſſed foes to the holy *Romiſh* Church, and open enemies to the Maſſe,and aduancers of that dangerous booke called the Scriptures, (and who therefore are iuſtly condemned for Heretickes) can, or will, or dare gaineſay it. And as for thoſe that durſt hold the contrary, though they were none of them of theſe vp-ſtart Heretickes, yet it's not fit that they paſſe without reproofe, and iuſt cen-

ſure

na de reliquijs Martirum, Confeſſorum, atque virginum, & magna pars veræ crucis.

reliques of Martyrs, Confeſſors and virgins: and a great quantitie of the true Croſſe. (23)

Item, de veſtimentis, lacte, capillis beatæ Mariæ virginis.

And of the apparrell, milke and haire of bleſſed *Mary* the virgin.

Item, de capillis ſancti Iohannis baptiſtæ.

And of the haire of Saint *Iohn Baptiſt.*

Item, iuxta lauacrum omni die eſt remiſsio omnium peccatorum in quem locum non intrant mulieres.

Moreouer, in the place where the Font is, there is euery day remiſſion of all ſins to be had. But as for women, they may not enter into that place. (24)

Item, in Aula domini Papæ ſunt tria oſtia & cuilibet intro eunti per vnum, & exeunti per aliud, concedũtur xliiij anni indulgentiæ, & tot carenæ. Et in parte orientali Ecclesiæ capitalis ſunt tria oſtia quæ portata fuerunt de Ieruſalem.

Alſo in the Hall of our Lord the Pope, there bee three doores, and to euery one that enters in at one door, & goeth out at another (25) are granted foure and forty years of pardon, and as many quarantanes. And in the Eaſt ſide of the principall Church of *Laterane*, there be 3 doores which were brought thither from *Ieruſalem.*

(23) The Croſſe on which Chriſt died, which *Simon* once bore, is multiplied by miracle. For an hundred yeares agoe, *Eraſmus* wrot, the greateſt ſhip in the world could not carry the peeces of it, that are kept, ſhewed, & worſhipped in the holy Churches *Roman*, let the Heretickes ſhew ſuch a miracle if they can.

(24) Poore women of *Rome*, what haue you done, that you ſtill may not come where remiſſion of all ſins is to be had?

(25) Here is an eaſie peece of penance indeed: hee that will not go in at one door, and out at another for 44 yeares of pardon, ſurely he is vnworthy of them: ſo what an eaſie, ſweet, and comfortable religion the Catholick *Romiſh* is? what can be leſſe required of a man then this: hee will not doe this will do nothing.

ſure for this their ſo groſſe ignorance,or ſo foule impiety, as to perfer a Sermon before a Maſſe; and therefore ſaith the Ieſuite religiouſly and learnedly, like himſelfe:

> If this be ſo, It will bee here demanded,whether *Angelus*,and the reſt that hold this *Deteſtable Error*,that a Sermon is to bee heard rather then a Maſſe, bee to bee condemned as holders of a *Timerariouſe* opinion. Some ſaith he, abſolutely condemne it and them ſo to be: Others hold it to bee a falſe Opinion, but not *Temerariouſe:* And thus they excuſe them, and they gloſſe it ouer with ſome ſhewes and ſhadows of argument; as if it were a hard caſe for the Church to tye a man, for the gazing of a maſſe, to looſe ſo great a matter as a Sermon. But this is idle (ſaith the Ieſuite) and therfore (for you ſhall alwaies ſee Ieſuites take the better part) ſeeing they haue no good reaſon for their opinion, in my iudgement the opinion is to be holden *Temerariouſe,* and they to bee condemned to haue ſpoken *Temerariouſly,* that is, raſhly, vnaduiſedly, and without iudgement.

So then theſe Heretickes might ſee, if they were not blind, that in the holy Romane Church, it is ſo firmely holden that a Sermon is not ſo good, ſo holy, ſo neceſſary, as a Maſſe: That whoeuer holds the contrary, be it *Caluiniſt,* or Schooleman,Father or Councell, they are ſubiect to cenſure and puniſhment for it. And euen *Bernard* and *Auguſtine,* may be glad they had ſo good hap to bee made Saints by that Romane Church; for otherwiſe, for this their impious conceit, *to preferre a Sermon before a Maſſe,* they had beene ſure, and that very worthily, to be condemned for Heretickes: But ſeeing the Church that cannot erre, hath vouchſafed to Canonize them for Saints,ſhe will therefore deale more mercifully with them then their impiety deſerues, and at the humble mediation of the charitable Ieſuites, will onely pronounce them *temerariouſe,*but not condemne them for Heretickes.

If this then bee cleere, that by the reſolued Doctrine and Definition of the Romane Church, A Maſſe is the principall part, if not the whole worſhip of God; and that onely the Maſſe is ſtrictly commanded, and hearing of Gods word preached, is but conditionally aduiſed; And that therefore a Maſſe is farre more excellent in it ſelfe more auaileable with God,more profitable and comfortable to the ſoule, then is the hearing of ſermons: then who ſees not but if the Popes holineſſe praies but ſeldome or not at all; Yet doe often and continually ſay Maſſe, that then he hath ſtopped the mouthes of all heretickes, that like curres doe bawle and barke

againſt

CHAP. 3.
De Reliquijs Eccleſiæ Sancti Petri.

SCiendum quod in vrbe Romana iacent octo copora ſanctorum Apoſtolorum ab invicem ſeparata.

Primo in Eccleſia Sancti Petri eſt medietas ſancti Pauli, & medietas ſancti Petri, quorum corpora fuerunt inuenta in vno tumulo, & dubitatio erat quæ erant oſſa ſancti Petri, & quæ erant oſſa ſancti Pauli, ideo ponderauerunt dicta oſſa in duas partes æquales mittentes medietatem vnam in Eccleſiam ſancti Petri, alteram in Eccleſiam ſancti Pauli, ſub maioribus altaribus

dicta-

CHAP. 3.
Of the Church of S. Peter, and firſt of the Reliques in that Church.

The ſecond principall Church, S. Peters in the Vaticane.

IT is to be knowne, that in the *Citie* of *Rome* there lye the bodies of eight of the Apoſtles (1) ſeuered one from another.

And firſt of all, in the Church of Saint *Peter*, there is the halfe of Saint *Paul*, and the halfe of S. *Peter*, whoſe bodies were found together in one graue: and for that it was doubted, whether was S. *Peters*, and whether S. *Pauls* bones, therfore they weighed the ſaid bones, & by weight diuided them into two equall parts (2). and ſent the one halfe of the whole to the Church of Saint *æeter*, and the other to S. *Paules*, and laid them vnder the high Altars of the ſaid Churches.

(1) Is not therefore the Church of *Rome* worthiliy called, *The Apoſtolicall Seate*, who hath ſtill 8 of the Apoſtles lying as afore ſhe had 2 of them liuing there. Hereticks doubt of both, but certainely one is as true as the other.

(2) See how equally and iuſtly the holy mother Church of *Rome* deales in all her actions: heretickes babble and ſay, that ſhe loues to diuide kingdomes and principalities of another faſhion. They may ſay what they will, but here it's plaine, that when it comes to a queſtion about dead bones, there was neuer a more equall diuiſion then here ſhe made.

againſt him, and call him and his great Biſhops *Dumbe Dogges that cannot barke*: O ſilly fooles, theſe Heretickes, that bring theſe words of the Prophet againſt his Holineſſe. For doe they not know, that when the Prophet complained of thoſe dumbe dogges, that could not barke, there were then no Maſſes in the world: for if there had, hee would haue blamed their negligence in them, rather then of preaching; and this I ſay by the warrant and preſident of the *Mariale*, which ſaith, that whereas *Salomon* writes thus, *The name of the Lord is a ſtrong Tower, the righteous flye vnto it, and are helped*; *Salomon* (ſaith he) knew little of the Virgin *Mary*: for if he had, he would haue ſaid, *The name of our Lady is a ſtrong Tower, the righteous flye vnto it, and are helped.* And ſurely with as good right may I ſay, the Prophet knew little of the dignitie, vertue, and efficacie of the holy *Maſſe*, for if he had, hee would not haue blamed them for not preaching, but for negligence in ſaying Maſſe. But *Salomon* and *Eſay* are both to be pardoned, becauſe of the times they liued in; but as for theſe Heretickes that liue in theſe times, and cannot but ſee the great vertue and high price that Maſſes are at, and how beneficiall they bee to the Catholicke Romane Church, and conſequently how good cauſe the Church hath to magnifie Maſſes aboue Preaching, they are without all excuſe, and their fault vnpardonable. But though they be ſo madde to moue it, and ſo malicious to preſſe it, that the Pope and all his Cleargy ought rather to preach then ſay Maſſes, yet hee is too wiſe to hearken to it: nay though ſometime ſome of his owne Catholicke children are bewitched with this poyſon, and are harping on this ſtring, that preaching is the greater, and worthier of the two, yet he hath wit enough to diſcouer, and power to ſuppreſſe them in time: therefore if any of them write ſo, he commands it to be razed out of their bookes, that hereafter it may not teſtifie againſt them: and if any be ſo bold, to preach it, his holineſſe takes ſuch order with them, as few dare follow their example. Witneſſe Frier *Lobo*, of whom wee ſpake before, whoſe iudgement was ſo iuſt, and ſentence ſo ſharpe by Pope *Gregories* owne holy mouth, for that his impious preſumption, in preferring a Sermon before a Maſſe, and that alſo in *Rome*, where (like a foole that he was) he might haue remembred, that preaching hath been out of ſeaſon theſe 500 yeares: that from that day we haue not heard of any that durſt attempt the like in *Rome*, and if the like courſe had beene taken in *Germany*, *France*, and *England*, theſe new hereſies had neuer ſpred as they do. For it is nothing but hearing Sermons, & reading the Bible, that hath bred & fed, and ſtill feeds and diſperſeth thoſe hereſies of the *Lutherans* and *Caluiniſts*, as daily and lamentable experience

dictarum Eccleſiarũ.

In Eccleſia ſancti Petri iacent corpora ſanctorum Apoſtolorum Simonis, Iudæ, ſãcti Gregorij Papæ, Chryſoſtomi Doctoris ſanctorum Martyrum Proceſsi & Martiniani Sanctæ Petronillæ virginis, & aliorum ſanctorum Martirum, quæ numerari non poſſunt: & ibi eſt caput ſancti Lucæ Euangeliſtæ.

In the ſame Church of S. *Peter* lie the bodies of the holy Apoſtles *Simon* and *Iude*, and of S. *Gregory* the Pope, and of *Chryſoſtome* the Doctor, and of the Martyrs, S. *Proceſſus* and *Martinian*, and of S. *Petronell* the virgin, and of other holy Martyrs, ſo many as cannot bee numbred: and there is alſo the head of Saint *Luke* the *Euangeliſt.*

Chap. 4

Iſtæ ſunt Indulgentiæ Eccleſiæ ſancti Petri.

Chap. 4

Of the Indulgences belonging to Saint Peters *Church.*

Item, anno Domini milleſimo tricenteſimo ſeptuageſimo primo, Papa Silueſter aſsignauit in Canonica ſua quod in omni Eccleſia parochiali Cathedrali vrbis Romanæ,

IN the yeare of our Lord one thouſand three hundred ſeuentie one (3) Pope *Silueſter* in his Canonicall Bull, aſſigned and granted, that in euery parochiall or Cathedrall Church in the Citie of *Rome*; as namely, to the

experience lets vs ſee and feele. For his Holineſſe knowes full well, that if he could but rid the world of the *Bibles* in the vulgar tongues, and pull downe this talking trade of *Preaching*, we ſhould ſoone ſee theſe Hereſies, and this new Goſpell of *Luther* and *Caluin* melt away, and come to nothing: for take away the meanes and cauſe, and the effect will follow. And full well ſpoke a wiſe *Cardinall* to the Pope, when in a priuate conſultation there was complaint of the growing and ſpreading of *Lutheraniſme*, *Wee may thanke our ſelues* (ſaith he) *and our owne ſloth and careleſneſſe for this, who let the Scriptures flye abroad, and become ſo common: for we ought to haue kept them (vnder colour of Maieſty, and to procure them greater veneration) in the learned tongues, and laid them vp in ſafe and ſecret Libraries, ſo ſhould neither they haue beene corrupted by hereticks and Iewes, as they haue beene: nor they haue corrupted and made ſo many Hereticks as they haue done.* A wiſe and worthy ſpeech doubtleſſe, and well beſeeming a *Cardinall*, and a full deuout ſoule I warrant him was he of the *Romiſh* Mother Church. And from that day forward hath the Pope beene more carefull in this poynt, and hath ſet on worke his darlings the *Ieſuits*, who haue done him faithfull ſeruice in this kinde, as may appear to their great honor, to al them that wil looſe a litle time to reade their bookes: for by their bookes, their Sermons and their perſwaſions, they haue ſo preuailed, that where euer any of them do remain, or but lurk, you ſhall not finde a *Romiſh* Catholicke, but he can learnedly prate againſt the Scriptures, (whereof he heartily thanks his God he neuer read one booke) and can tell you what a dangerous booke it is, and how many haue beene made Heretickes by it; and by this meanes their Diſciples bogle at it, and auoyd it, as a ſnare, or a pit in the way, or a rocke in the ſea.

Now if this bee true, that the Scripture is ſo dangerous a booke, and that preaching muſt be out of that booke, who ſees not, that therefore in good Popiſh reaſon, and Pope-holy religion, it followeth, that it beſeemes all men to be wary, tender and dainty, euen how they make or heare too many Sermons. For if the Scripture be a dangerous booke, ſurely preaching cannot but be a dangerous exerciſe: in which regard appeares the wiſedome of the holy *Romiſh* Church, who hath ordained, there ſhall be Sermons daily in the Lent, in moſt great Cities, and ſo by making them proper to Lent, ſhe makes them ſeeme to be out of ſeaſon all the yeare beſides, and in moſt places neuer expected, neuer thought of, till Lent come againe, wheras contrariwiſe the holy and bleſſed Maſſe is alwayes in ſeaſon, and by the ſtrict order of the holy *Roman* Church, is daily to be ſaid without omiſſion: nay, ſome dayes two or three, and

euery

ſcilicet, ad Eccleſiam beati Petri Apoſtoli, & ad Eccleſiam beati Pauli, ad Eccleſiam beati Iohannis in Laterano, & ad Eccleſiam beatæ Mariæ maioris, vnicuique introeunti in quamcunque prædicatarum ſanctarum Eccleſiarum quandocunque, quotieſcunque, & quocunque tempore anni de iunctis penitentijs xlvij annos, & tot carenas Indulgentias, & terciæ partis omnium peccatorum remiſſio.

Church of Saint *Peter* the Apoſtle, & to the Church of bleſſed *Paul*, to the Church of Saint *Iohn* in the *Laterane*, and to the Church of bleſſed *Mary* the greater, to euery man that ſhould enter into any one of the foreſaid holy Churches, whenſoeuer, how oft ſoeuer, and what time of the yeare ſoeuer they come, ſeuen and forty yeares of pardon (4) or releaſement of their enioyned penances, and as many quarantens, and remiſſion of the third part of all their ſinnes.

(4) 47 yeares of pardon for each time a man enters into any one of theſe Churches: O wicked *Lutherans* to charge the Church of *Rome* with couetouſneſſe. See what a bountifull & liberall Lady ſhee is to her followers, who would not trudge from *France* or *England* to *Rome*, for ſuch vocall rewards? If the *Lutherans* beleeued this, ſurely they would come to *Rome* alſo. But as for the next indulgence (5) that whoſoeuer goes vp or downe theſe ſteps without mortall ſinne, ſhall haue ſeuen yeares pardon, they beleeue that to be very true; but they ſay that clauſe, *Without mortall ſinne*, was wiſely put in, and to good purpoſe.

Item, ibi eſt quidam aſcenſus viginti nonem graduum quotiens deuote aſcenderit vel deſcenderit ſine peccato mortali, totiens ſibi relaxantur de quolibet gradu ſeptem anni indulgentiarum à Papæ Alex-

Alſo in the ſame Church there is an aſcent conſiſting of nine and twentie ſteppes, which whoſoeuer ſhall aſcend, or deſcend deuoutly, without mortall ſinne (5) ſo oft as he doth it, he ſhall receiue for euery ſtep 7 yeares of pardon, or ſhall bee releaſed of ſo much of his penances en-

euery day the more the better. So then ſermons are but the Lent prouiſion, but Maſſes are the *daily bread* of the holy Roman Catholikes.

And howſoeuer the holy fathers the Popes and his Cardinals doe not trouble their heads nor diſturbe the peoples mindes with much preaching, yet they make them a bountifnll amends with the multitude of Maſſes wherein all good Catholikes know they doe but as if a houſholder kept away courſe bread, and gaue his people ſtore of fine Manchets for it: for what bee ſermons but as courſe bread, but the Maſſes theſe bee the fine Manchets, they be the dainty feeding for the refined ſtomackes of all Romiſh Catholikes: Therefore let theſe bawling hereticks know, that becauſe the Popes Holineſſe ſawe the olde Church in former times ſurfetted of Sermons, and that euery hereticke brought Scripture preſently for his hereſie, therefore in theſe latter & more prudent times they haue made a bleſſed exchange, and for poore homely veſtments wodden Chalices, and a golden Cleargy, haue giuen the people goodly rich Copes and golden Chalices good ſtore to make amends for their leaden Biſhops and wodden Prieſts, which we cannot deny but are plentifull in many Catholique countries. For the Scripture in the vulgar tongues which thereby was made too common and expoſed to contempt, haue giuen them the Latine Goſpell in the Maſſe, which is read ſo ſolemnly, ſo ſtately, and with ſuch glorious ceremonies, that all the people ſtand ſtricken with admiration and amazement, and are oftentimes edified as much by it as he that reads it, becauſe he that reads it oftentimes vnderſtands it as well as they that heare it. And for that vnreaſonable much preaching with which S. *Chryſoſtome*, S. *Baſill*, S. *Auguſtine*, *Origen*, *Ambroſe*, *Leo*, *Gregory*, and other fathers, did conſume their time, good ſimple plaine meaning men they were for thoſe times, but full ſilly God wot if they bee compared with the holy Roman Father of theſe daies) and with which they did fill the peoples heads; they haue giuen them the celeſtiall foode of the bleſſed Maſſe, and hauing appointed preaching to the hard time of Lent (that ſo both the body and ſoule may faſt, feed hardly, and doe penance together) and hauing commended it to Princes Courts, and great Cities and Cathedrall Churches, and that ſo it might be vſed and reſpected as a ſtate ceremony, they made Maſſes common and vulgar commanding (for the holy Mother Romane Church, is euer ſo gracious and mercifull and ſuch are the bowels of her bounty, as ſhe neuer takes any thing from her children, but ſhe giues them a better) that the people ſhould haue euery day a Maſſe or two one for their breakfaſt, and another or two or three for

Alexandro depenitentijs Iniunctis.

Item in dicta Ecſia ſunt ſeptem (parce precor Priſciane) centum & quinque altaria; quotiens aliquis homo illa viſitauerit deuote toties ſibi conceduntur de quolibet altari ſeptem anni Indulgen: Et in quolibet altari quando celebratur eius feſtum ſunt ibi xviii anni Indulgent. Et tot carena. Et tertiæ partis omniũ peccatorũ remiſsio.

Et ex iſtis altaribus ſunt ſeptem altaria præ alijs priuilegiata maiori gratia, ſanctitate, & dignitate.

In primo altari eſt ſudarium, Domini noſtri ſuper quo monſtratur facies Chriſti. Et quãdo eadẽ facies Chri-

ioyned and this is graunted by Pope *Alexander*.

Moreouer in the ſame Church there be ſeauen hundred and fiue altars (6) which how oftſoeuer any man ſhall deuoutly viſit ſo often there be granted vnto him for euery altar ſeuen yeares of pardon, alſo at euery one of theſe altars when the feaſt of Saint *Peter* is kept, there be eighteene yeares of pardon, and as manie *Quarantens*. And remiſſion of the third part of all ſinnes.

Amongſt all theſe altars there be ſeuen which are priuiledged with greater grace, holineſſe and dignitie then all the reſt.

In the firſt Altar is the handkercher (7) of our Lord, wherein is to bee ſeene the picture or face of Chriſt, which whenſoeuer it is ſhewed to the

(6) Oh baſe & beggerly *Balaam* that had but his 7 altars. But here the glorious Church of *Rome* hath 700 in one Church: *Balaam* may certainely be abaſht and hide his face: But who would not pitty the poore Caluiniſts and Lutherans, come in to one of their Churches & you ſhall finde a poore Pulpit and a plain Cõmunion table, whereas here you finde 20. 30. 50. 100. altars in a Church, beſides many pretious relicks, & many rich Copes and Veſtments, and goodly gilded Images, whereof ſome can weepe and laugh and ſpeake, & moue, and ſome are appareled moſt coſtly. Who would not leaue that beggerly religion & embrace this rich, roiall, and ſtately Religion of *Rome*.

(7) This handkercher the good Lady *Veronica* as Chriſt came by her doore carying his Croſſe, gaue him to wipe his face, who laying it on

their dinner, and ſuch dainty feeding being ſo continuall, will make them not finde the want of ſuch homely fare as preaching is.

And to that end for the peoples better content and ſatiſfaction, ſhee hath holily and bountifully ordained, that not onely in Kings Courts and great places, but in euery Church, euery Chappell; nay at euery altar in euery Church, ſhall be euery day, a Sermon. A Sermon ſaid I, oh forgiue me holy father, forgiue mee ſo foule an error, I ſhould haue ſaid a Maſſe and not euery day onely but ſometimes more: In ſo much as in diuerſe great Churches there are by the Popes bounty ſo many altars, that there bee oftimes twenty, thirty, forty, fifty, Maſſes of a day in one Church, as the people there doe finde to their great edification; and trauellers to their great admiration, who when they ſee twenty or thirty, or more maieſticall Maſſes, like ſo many glorious Maskes, all in one great Church, in one forenoone, in euery ile, and euery corner one; No maruell if it aſtoniſh them, and make them ſay fie vpon theſe fooliſh, ſilly, poore, plaine, heretikes the Proteſtants. Who in ſteed of all theſe (beſides the ordinary diuine ſeruice, which is alſo made ſo common with them that euery one can ſay it at home when they liſt) are faine to bee content with one ſilly Sermon, or one plaine Communion: and hereupon it comes to paſſe that many one, who trauells out of Proteſtant into Popiſh coũtries, though they went away no great good Proteſtants, yet returne againe fine zealous Popiſh Catholikes, for the holy pictures, and goodly gilded Images, whereof many are made ſo artificially, as they can ſmile and laugh and ſpeake, by the mighty power of the Pope and his Prieſts, and the gorgeous ceremonies, and the pompous Veſtments, and the ſtately proceſſions, and the many maieſticall Maſſes, and the glorious light of the tapers burning day and night in their darke Churches are all ſtrong and excellent well made cobwebs to catch ſuch flies in.

And that all this may haue the more credit, his holineſſe hath wiſely ordained, that howſoeuer great men as Biſhops and Cardinalls haue little or no time to preach and therefore, and for the good reaſons aforeſaid ſhall not bee tied to it, but at their pleaſures, or at viſitation or certaine great daies (that ſo the ſermon may come in as a third courſe at a feaſt, neither certainely expected afore it come, nor much regarded when its come) yet none are ſo great, but that being Prieſts they are tied to the continuall ſaying of Maſſe whereeuer they bee, and to that end hee hath appointed it (becauſe the Maſſe is a ſacrifice, and no ſacrifice can bee without an altar) if

there

Chriſti monſtratur. Tunc Romani habent ſeptem millia annorum de Indulgent. & tot carenas & alij circumquaque habitantes habent nouem millia annorum, & tot carenas, venientes autem vltra mare, ſiue vltramontes habent duodecim millia annorum Indulgent, & tot carenas & remiſsionem tertiæ partis omnium peccatorum.

people, then al the people of Rome, haue ſeauen thouſand yeares of pardon, and as many *quarantens*. And all people dwelling abroad out of Rome haue nine thouſand yeres of pardon, and as many *quarantens*. But as for them which to ſee this ſight, doe come from beyond the ſeas, or from beyond the hills, they haue twelue thouſand yeares of pardon, and as many *quarantens*. And remiſſion of the third part of all their ſinnes.

Et ſecundum altare eſt beatæ Mariæ Virginis.

The ſecond altar is the altar of the bleſſed Virgin *Marie*.

Tertium altare beati Andreæ Apoſtoli.

The third is Saint *Andrewes* altar.

Quartum altare beati Gregorij Papæ iuxta ſepulchrum eius.

The fourth is the altar of Saint *Gregorie* the Pope ouer againſt his Sepulcher.

Quintum altare beati leonis Papæ vbi in miſſa recepit viſum.

The fifth is the altar of Saint *Leo* the Pope ſtanding in the place where himſelfe once ſaid Maſſe

his face fourthwith gaue it her againe with the picture of his face in it, which is now euery yeare ſhewed and ſeene with great deuotion. The Caluiniſts prate that there is no good hiſtory to warrant this, and ſay further, that if Chriſt had left any ſuch monument behinde him, ſome of the Euangeliſts would haue put it downe, who haue not omitted leſſer matters: and they ſay that twenty to one this is made by art, and hath beene often trimmed, but not a pin matter what they ſay, for they be heretikes.

This is called Altare portatile.

there want an altar conſecrated, they ſhall haue altars made of a little ſquare ſtone which they may carry about with them, and ſhall ſerue at all occaſions, and theſe little moueable altars by vertue of the Popes bleſſings haue as much vertue as the great ſtanding altars, and the cake conſecrated, at theſe ſhall be as truely tranſubſtantiated and made as really the body and fleſh of Chriſt as at the other.

And leaſt that this God of the holy father, and his Prieſts making, ſhould, like the Heathen Gods in continuance of time come into contempt, or leaſt that his Maozim the Maſſe ſhould become of leſſe account by the common, continuall and vulgar vſe; Or becauſe the generality of the Maſſe makers namely of the Monkes, Friers and ſecular Prieſts are held contemptible men: His Holineſſe therefore (in whoſe breſt all wiſdome that is not from aboue, doth reſide and dwell) hath politikely and worthily ordained, that in all great feaſt daies, Coronations of Princes, Conſecration of Biſhops, Dedication of Churches, tranſlation of relikes, confirmation of leagues, Canonization of Saints: and in all publike meetings, roiall aſſemblies, and euen in Generall Counſells, the chiefe of all, or one of the chiefe ſhall ſay the Maſſe; Nay often times himſelfe will vouchſafe to doe it, kindely and thankefully giuing ſome honour to it that yeilds him ſo much profit, and fills his coffers with ſo many millions of Crownes. And ſuch is the deuotion of his holineſſe, and ſo great his neglect of all the matters of this world (which hee with all his heart as willingly treds vnder his feete, as his predeceſſor *Alexander* trode vpon the necke of great *Fredericke* the Emperour) that in the morning, when other great men and Princes of the world are making them ready for their recreations, then is his holineſſe full deuoutly fitting himſelfe to ſay Maſſe. And this hee doth not ſometime and ſeldome; But continually euery morning, as not onely his bookes tell vs, but as trauellors alſo teſtifie. Some whereof haue had the happineſſe and honour to bee preſent at the Popes morning Maſſe: Oh happy men to receiue ſo high and vnualuable a reward for their trauell and coſt. For what though they went two thouſand miles, & ſpent twiſe two thouſand pounds, what is that in compariſon of this honour, theſe miles may be counted, and theſe pounds numbred. But the benefits they ſhall receiue by hearing the Pope ſay Maſſe are without number, I can name but one that is this. Hee that heares the Pope ſay Maſſe, eſcapes hell as he can, but I dare warrant him hee ſhall neuer come in Purgatory. Are not they therefore to be commended for their deuotion, and held for wiſe men in their

countries,

at which Maſſe he being blind receiued his ſight.

Sextum altare Apoſtolorum Simonis & Iudæ.

The ſixt is the altar of the two Apoſtles *Simon* and *Iude.*

Septimum altare Sanctæ Crucis ad quod non (als, approximant) appropinquant Mulieres.

The ſeuenth and laſt of theſe principall and priuileged altars is, the altar of the holie Croſſe wherunto women (8) may not approach.

(8) It is deliuered & held for a truth that a woman (namely *Helen, Conſtantines* mother) firſt found the Croſſe, yet now wemen may not approach to the altar of the Croſſe: See what holy and deepe and ſecret myſteries are in the Roman religion.

In quolibet altari ſunt omni die ſeptem anni Indulgent.

At euery one of theſe altars there are euery day ſeauen yeares of pardon.

Item Gregorius in ſummo altari conceſſit Indulgent. de peccalis oblitis, votis factis, & de offenſis patrum & matrum, (preter quam manuum iniectionem) viginti octo annos Indulgent. & tot carenas.

Alſo *Gregorie* the Pope gaue and graunted to the high altar of this Church, that there ſhould be at it Indulgence and pardon of ſinnes forgotten and vowes broken, and of all offences to father and mother, ſauing the laying of violent hands vpon them, to theſe he granted eight and twenty yeares of pardon, and as manie *quarantens.* (9)

(9) And why doe the Heretikes carpe at this, that the Popes holineſſe pardons them that abuſe their father and mother: for did not the Phariſes the like. *Math.* 15.5.6. and hath not his holineſſe the like or more power then the Phariſezes had?

Item ab aſcenſione Domini vſque ad kalendas Augu-ſti

Moreouer from the Aſſention of our Lord to the Ides of Auguſt, there bee

countries, when they returne, that willingly bee at the coſt and labour to trauell to Rome to bee partaker of ſo bleſſed a Breakfaſt? Or rather were it not good that they might ſtay in Rome, and neuer bee ſuffered to returne that ſo they might neuer bee depriued of that bleſſedneſſe, and in ſteed of the homely fare in their countries bee fed with the excellent *Manna* of the Popes Maſſes: As for the Hugenets and Heretikes they are well worthy to want it ſeeing they hold it not worth their labour, and therefore for their penance, let them bee enioyned to reade euery day two Chapters of that hard, harſh and homely booke cal'd the Bible, and to haue three Sermons a weeke: and with thoſe Garlike and Onions, let theſe baſe ſtomakes bee contented, ſeeing they know not, nor care not for the dainty and coſtly *Manna* of the Maſſes of the Romiſh Catholike Church.

But what then (will theſe babbling Heretikes ſay) and doth the Pope neuer preach at all? What matter if hee doe not, ſeeing hee euery day ſaith Maſſe, which euery ſage Catholike knowes is farre better, for what tho Chriſt being vpon earth and in his glorified body after his reſurrection calling together his Apoſtle, gaue them not onely commiſſion but commandement alſo to goe and teach all Nations, and preach to euery Creature: Yet the holy Mother Church of Rome knowes that hee ſpoke it, as fit for thoſe times, but hee left his ſpirit to his Vikar, who ſhould ſupply and put downe what hee did not. And therefore whereas hee forgot to bid his Apoſtles *ſay Maſſes*, the Pope like a good Vikar addes what hee forgets, and commands all his Prieſts that howſoeuer they preach now and then, when they pleaſe; Yet that they miſſe not to ſay Maſſes daily, whilſt they liue: and for the better ſatisfaction of their Conſciences he hath by his power concluded, (which Chriſt neuer did, nor it ſeemes could doe) that preaching is but a Counſell, and Maſſe-ſaying a commandement, and therefore Maſſes be neceſſary, and preaching but voluntary. If therefore the Popes Holineſſe neuer buſie himſelfe with the pulpit and preaching, thats no great matter as long as hee euery day deuoutly ſings his Maſſe and offers vp the vnbloudie ſacrifice, which is a ſacrifice propitiatory for the ſinnes of quicke and dead, as ſure as hee is the Vikar of Chriſt.

But let them ſtoppe their mouthes and hold their babling for howſoeuer Preaching is a meere voluntary action, and a worke of ſuperogation, and the leaſt and laſt matter of twenty that belongs to a Maſſe, and the leaſt and baſeſt of a thouſand that his Holineſſe hath to doe: Yet let theſe Heretikes know

his

ſti ſunt omni die xiiii. anni Indulgent. durant iſtæ Indulgentiæ per octauas Sancti Martini Epiſcopi.

euery day in that Church foureteene yeares of pardon, and this pardon of Indulgence (10) doth alſo laſt and is of force in and through the Octaues of Saint Martine the Biſhop.

(10) Why this time is more bleſſed then the reſt, Heretikes curiouſly doe cauill, and ſay that by the Law wee are forbidden to regard times. But doe not they know that his Holineſſe is free from all Lawes?

Et multæ aliæ Indulgentiæ ſunt in eadem Eccleſia ſecundum Chronicas quæ numerari non poſſunt, quæ in quadrageſima, omnes duplilantur.

There bee alſo many more indulgences as the Chronickles doe record belonging to this Church euen ſo many as are paſt numbring, but in the time of lent how manie ſoeuer they be, they be all doubled. (11)

(11) Oh glorious Roman Church that hath ſo many Indulgẽces in one Church for her children as are paſt numbring. But behold a greater wonder. In Lent theſe be all dubled: So then out of Lent they be innumerable, and in Lent innumerable are dubled. How many then be theſe Indulgences in Lent, let all theſe idle Heretikes and curious Caluiniſts tell if they can.

Item in feſto Sancti Martini fuit iſta Eccleſia dedicata Beato Silueſtro, & tunc eſt ibi remiſsio omnium peccatorum. Et omnibus feſtiuitatibus Beati Petri & Pauli. Et in omnibus feſtiuitatibus Beatæ Mariæ Virginis ſunt ibi Mille anni Indulgent. & tot carenæ.

Now this Church was dedicated by Saint *Silueſter*, vpon the feaſt day of Saint *Martine*, vpon which day there is to bee had in the Church full remiſſion of all ſinnes. And in all and euery of the feaſts of Saint *Peter* and Saint *Paul*, and of the bleſſed Virgin *Marie* there be in this Church a thouſand yeares of pardon, and as many *quarentens.*

Item Alſo

his holineſſe doth not forſweare all preaching, for howſoeuer vpon thoſe common occaſions of calling, conuerting or ſauing ſoules, he cannot finde time to preach, but leaues that to ſuch of his Friers or Prieſts, as ha e ſuch tender and preciſe conſciences as to thinke that preaching onely, ordinarily begets faith: yet vpon other great and ſolemne occaſions, as when ſome Saint is to be canonized, at the mediation of ſome great Prince (who paies roially for it, and like a Prince) Or when ſome great King comes home from hereſie, and honours himſelfe and makes himſelfe ſo happy, as to kiſſe his holy foote and be reconciled, and pay a round ranſome for his, former rebellion as *Henry* the fourth did. Or when ſome ſuch bleſſed worke is attempted & atchiued as was that Maſſacre at Paris, and in the moſt great Cities of France (where the Heretikes were kill'd vp like Rats or madde Dogges, where euer they could be catcht, and ſo were ſent to hell by heapes) Or when ſome yong nouice, & braue ſpirit, bred and brought vp in the Ieſuits ſchoole, and that hath paſt and practiſed all their ſpirituall exerciſes, hath attained to that high perfection as to refuſe nothing that is inioyned him, and in that holy obedience, hath ſtab'd ſome Heretike, or kil'd ſome great King, that would not ſtoope to the Vikar of Chriſt (as the *Iacobine* kil'd *Henry* the third, and the young Ieſuite had kil'd *Henry* the fourth, but for a tooth, oh curſed tooth that hindered the Ieſuites from that honour, and made them leaue it for that baſe Frier and raſkall *Rauilliacke*) When ſuch bleſſed occaſions, ſuch high and holy occaſions as theſe fall out (For theſe are occaſions beſeeming his Holineſſe) then hee will vouchſafe to grace the pulpit, and in his owne perſon take paines to make a Sermon, ſometime bleſſing his gods of ſiluer and gold, and thanking his great god *Dagon*, ſometime praiſing the Inuenters, Plotters and Proſecutors, but eſpecially the actors of ſuch noble facts, and ſtirring vp others to the admiration and imitation of them. And if the Heretikes bee ſo madde to deny this, that holy and zealous Sermon made by *Sixtus V.* vpon the death of *Henry* the third, and in praiſe of that happy Frier that ſtab'd him with that holy and hallowed knife, ſhall prooue and teſtifie it for euer to their ſhame, and his euerlaſting honour. And its not to be doubted, but if the Powder plot in England had beene ſo happy to haue taken effect. His holineſſe would haue beene as willing to haue preached himſelfe for ioy, and made a Sermon of thankefulneſſe for the good ſucceſſe of ſo great and glorious a worke, as his ſucceſſors muſt bee ſerious and buſie and prudent in conceiling it from the ages to come, ſeeing it ſucceeded

See the Sermon it ſelfe ſet out in lattin and Engliſh by F. Warmington *the Prieſt.*

Item in die aſcenſionis Domini ſunt ibi mille anni Indulgent. & tot carenæ. & tertiæ partis omnium peccatorum remiſſio.

Alſo vpon the feaſt day of the Aſcenſion of our Lord, there bee in this Church a thouſand years of pardon as many *quarantens*, and remiſſion of the third part of all ſins. (12)

(12) Vpon Saint *Martins* day there is remiſſion of all ſins in this Church, then what needs the third part bee left to an other day: Againe why ſhould Saint *Martins* day yeild remiſſion of all, and the day of Chriſts aſcenſion but a third: theſe bee queſtions fit for Heretikes to make, not Catholickes.

Chap. 5
Indulgentiæ in Eccleſia Sanctæ Pauli.

Chap. 5
Of the Indulgences of the Church of Saint Paul.

IN Eccleſia Sancti Pauli extra muros ſunt omni die xviii anni Indulgentiraum, & tot carenæ, & tertiæ partis omnium peccatorum remiſſio.

Item in omnibus feſtiuitatibus Sancti Pauli, mille anni Indulgent. & in conuerſione eius centum anni.

Item in octauo Sancti Martini fuit iſt Eccleſia dedicata a Beato Silueſtro

IN the Church of Saint *Paul* without the wales of Rome, there are euery day eighteene yeares of pardon, and as many *quarantens*, and remiſſion of the third part of all ſins.

3 The three principall Church, the Church of Saint *Paul*.

Alſo in euery feaſtday of Saint *Paul*, there bee a thouſand yeares of pardon, and vpon the day of his conuerſion one hundred yeares. (1)

(1) Why vpon other feaſt daies of Saint *Paul* ſhould bee a thouſand yeares, and on the day of his Conuerſion, being the chiefe of all, but a hundred is certainely a very Miſtery of Roman faith, the Proteſtãts doubt leſſe canot attaine to it.

This Church was dedicated by Saint *Silueſter* the Pope in the Octaues of the feaſt day of Saint

ceeded not, or in diuerting it from the Catholikes to Puritans or other enemies. Or at leaſt in denying it, and telling the world that it was but an inuention, and a tricke of the State put vpon the poore Papiſts to make them odious. And herein appeares the malice of theſe Heretikes that care not how they ſclander the Popes holineſſe, ſaying, he neuer hath care, nor Conſcience to preach, when its moſt certaine, neuer Huguenot in France more deſired to go to a Sermon, nor a Puritane in England to a Faſt then his Holineſſe did to haue preached vpon that occaſion, if hee could but once haue heard the ioyfull newes from England that the blow had beene giuen: But no matter what theſe blind and malitious Heretikes ſay or thinke, let it ſuffice God his heart, how earneſtly hee deſired it, and will doubtleſſe reward him accordingly, and all others that lookt and longed for that ioyfull day.

And thus I hope wee haue giuen a ſufficient Apology for his Holineſſe againſt theſe curious and carping Heretikes. will you haue Maſſes? His Holineſſe miſſeth not a morning, but hath a Maſſe to his breakefaſt, will the Heretikes haue preaching? his Holineſſe preacheth alſo, when there falls out an occaſion that is worthy of his paines.

ueſtro papa. Et tunc eſt ibi omnium peccatorum remiſſio.

Item in feſto Innocentium ſunt ibi xlviii. anni Indulgent. Itē in dedicatione viii mille anni Indulgent. & durat per octo dies poſt feſtum Sancti Martini.

Item qui continuauerit viſitare omnibus diebus dominicis prædictam Eccleſiam per integrum annum haberet tot Indulgentias ac ſi iret ad Sanctum Iacobum.

Martine vpon which day there is to be had in that Church full remiſſion of all ſinnes.

Moreouer vpon the feaſt day of the Innocents there be eight and fortie yeares of pardon. (2) And vpon the day of the dedication of this Church there bee eight thouſand yeares of pardon. (3) And this Dedication laſteth eight daies after the feaſt of Saint *Martine.*

Moreouer whoſoeuer ſhall continue to viſite the ſaid Church euery Sunday for one whole yeare (4) ſhall haue as ma- indulgences, as if hee went vnto Saint *Iames* in Spaine. (5)

(2) This is alſo a deepe myſtery, why 48 yeares and not full 50.

(3) Euery day there be 18 yeares, that is in a yeare, 6000. and here bee 8000 on one day: (*ſumma tot* 14000 yeares) let the Caluiniſts in England ſhew as much of their Saint *Pauls* Church if they can.

(4) Who would not be at coſt to goe to Rome, and there take vp his lodging for a whole yeare to enioy ſo great a reward?

(5) The Heretikes cannot deny but this is moſt true: but they haue a malicious and hereticall meaning, namely that there is none in neither place.

Reliquiæ Eccleſiæ Sancti Pauli.

The Reliques in the Church of Saint Paul.

IN Eccleſia Sancti Pauli eſt medietas ſiue pars corporum

IN the Church of Saint *Paul* the halfe part of the bodies of the bleſſed

Quæ eſt Caput totius Orbis : And is the Church of Saint *Iohn Lateran* the principall and head of all Churches *vrbis & Orbis*, not of Rome alone but of the whole world : But why is not Saint *Peters* the head Church, ſeeing hee was the head of the Apoſtles, and the Pope is his ſucceſſor & by being his ſucceſſor is head of the Church : If *Peter* be head of the Apoſtles, and his ſucceſſor head of all men, why then is not his Church head of all Churches ? Thus doe idle Heretikes carpe and cauill. But all good Catholikes know that ſeeing Pope *Gregory* the eleuenth almoſt 300 yeares agoe eſtabliſhed it, and long after him *Pius* the fourth, and after him *Pius* the fifth, by ſeuerall and ſolemne Bulls confirmed it ; therefore, no deuout Catholickes will once call it into queſtion. Indeed ſome in old time were ſo curious as to make doubt of it, but *Gregory* therefore ſends out his Bull and ſtops their mouthes : And about the time of the Counſell of *Trent* the *Benedictiue* Monkes were ſo proud and pompous, as to ſtand vpon points with the Prebendaries or Chanons Regular of this Church of the *Lateræne*, and chalenge place and precedence afore them in the Counſell, (for many ſuch high points and mighty Church matters were debated in that Counſell) But what got they ? *Pius* the fourth then Pope called the matter to his owne hearing, (ſhaming much that the world, and Heretikes eſpecially ſhould ſee two of his beſt ſons together by the eares *which of them ſhould bee the greateſt*,) and after long and deliberate hearing , iudgeth the matter for this Church , and impoſeth perpetuall ſilence to the Friers in this point : Yet afterward the Prebendaries or Prieſts of Saint *Peters* in the Vaticane , hoping that theſe conſtitutions concluded not them, out of their holy humility they alſo ſtroue with the *Laterane* Clergy for precedence. So that *Pius Quintus* was faine to take the matter vpon him , and by a ſolemne and irreuocable decree, pronounced for the *Laterane* Church.

Yet let not the deuout Catholicke thinke that his holineſſe neglects his Church of Saint *Peter*. For hee honours it with his preſence liuing and dead, more then any other, he keepes the bleſſed Iubile in it, and therefore he adornes it moſt glorioufly, and he is ſo carefull of it, that for the very repaire and fabricke of that one Church, hee hath ſcraped vp out of Chriſtendome more then fiue hundreth thouſand pounds ſterling; and yet moſt wiſely hee keepes it vnfiniſhed , that ſo it may yet bring in more, for as Saint *Peter* being a fiſherman, yet catched but few fiſhes, but by the helpe of Chriſt caught many; So euen Saint *Peters* Church by the helpe of his holineſſe, brings good ſtore of fiſh to his Net, and thoſe as well

great

rum Beatorum Apoſtolorum Petri & Pauli quæ vt ſupradictum eſt æqualiter ponderata ſunt a Beato Silueſtro ſupra altare quoddam quod habet in Eccleſia Sancti Petri, anno a natiuitate Domini Tricenteſimo Decimonono. & alia medietas ad Sanctum Petrum.

Apoſtles *Peter* and *Paul* which Saint *Silueſter* equally deuided by weight as we heard before, vpon a certaine altar, which is in the Church of Saint *Peter* in the yeare from the natiuitie of our Lord three hundred and nineteene, and the other halfe was left at the ſecond Church of Saint *Peter*.

Ibi etiam eſt caput Sancti Stephani Prothomartyris. Et ibi eſt brachium Annæ matris Mariæ Virginis.

There is alſo in this Church of Saint *Paul* the head of the firſt Martir, Saint *Steeuen*. (6) And there is alſo one of the armes of Saint *Anne*, the mother of *Marie* the Virgin.

(6) What if any other place ſay that they haue Saint *Steuens* his head? No great matter for that, the Church of Rome hath power to multiply at her pleaſure, and to doe many fine trickes beſides to the great edification of deuout Catholickes.

Item ibi eſt clauſtrum monachorum ſituatum extra muros, cuius Eccleſia conſecrata eſt in honore Sancti Euſtachij, quod clauſtrum vulgariter nuncupatur ad tres fontes.

There is alſo a Cloyſter of Munkes, ſcituated without the wales, which hath a Church conſecrated to the honor of Saint *Euſtachius*, this Cloiſter is commonly called the Cloiſter by the three fountaines.

great as ſmall: So true a fiſherman is Saint *Peters* ſucceſſor and ſo farre more skilfull then *Peter* was, that hee hath made the very name of Sant *Peters* Church bring him ten thouſand times more gold and ſiluer then *Peter* himſelfe got either by his fiſhing, or his preaching all his life long. Indeed *Peter* at one Sermon caught three thouſand ſoules, and if any Lutheran aske when the Pope will doe ſo, anſwere them (like Heretikes as they bee) that *Peter* was made a fiſher of men, and therefore had nothing elſe to doe, but to labour to winne ſoules: But *Peters* ſucceſſors haue other kinde of imployment, they haue another kinde of fiſhing, and other kinde of fiſhes to fiſh for, they haue other, and higher, and better matters then winning of ſoules to looke to. For if they for theſe laſt thouſand yeares had found themſelues nothing elſe to doe, but to preach and winne ſoules, they had neuer brought it to this paſſe, to giue and take away Kingdomes and Empires, to weare a triple Crowne, to bee caried on mens ſhoulders to haue Emperours hold his ſtirrop, powre his water, and bring vp his firſt diſh, and King to ſerue him at dinner, and many glorious matters more, whereof ſeely Saint *Peter* neuer once dreamed, and little thought hee (good man) when hee trudged vp and downe and preached, that his ſucceſſors could euer haue brought it to ſo faire a paſſe. But ſuch was the ſimplicity of thoſe, and ſuch is the wiſdome of theſe daies, that where Saint *Peter* did take nothing but ſoules, now the very name of his Church ſhall bring in as much gold and ſiluer as will build good Churches: and as *Peter* at one Sermon tooke three thouſand ſoules, the Pope in holy imitation of him ſends out his Legates into ſeuerall nations, whereof one, in one City, by reading and caſting abroad one Bull of Indulgence from his holineſſe ſhall catch vp three thouſand, and three thouſand Crownes at a clappe, and all for the repayring of Saint *Peters* Church. And what though ſome, euen Catholickes are ſo curious as to cauill and ſay that not the tenth peny is beſtowed on the Church, nay what if not the hundreth part? muſt that offend a good Catholicke? As though the Pope hath not many other as good occaſions as that to beſtow it vpon: Hath not hee occaſion to ſend Royall Embaſſages, and to reward Ambaſſadors that come to him. Hath hee not his offices, his Guarde, his Garriſons to pay: to builde his Gallies, to vphold his armies, to maintaine his Minions, to aduance his Kinred, can theſe and many more as holy and good as theſe bee done with nothing?

As

Item ibi eſt vna columpna ſupra quam Sanctus Paulus fuit decollatus.

And there is alſo in the ſame Church the piller vpon which Saint *Paul* was beheaded.(7)

(7) A very pretious relicke doubtleſſe for they that loued Saint *Paul* cannot but make much of the blocke whereon hee was beheaded. The Lutherans and Caluiniſts (ſeely fooles) doe make much of Saint *Pauls* Epiſtles, as being a better Relicke of him: let the poore aſſes alone with their Epiſtles, and them with his Epiſtles. The holy Roman Church, where wiſdome dwels, knowes that it had beene better for her if ſome of them had neuer beene written, and therefore lets them lie in Libraries, and commends to her children this holy relicke of the blocke on which his head was ſtriken off, for this ſhee is ſure will teach nor breed no hereſie, as Saint *Pauls* Epiſtles haue done too many.

Indulgentia prædicti clauſtri.

Indulgences belonging to the foreſaid Cloiſter of the Church of Saint Paul.

De *prædicta Eccleſia ſcribitur quod Papa Vrbanus conceßit omnibus pœnitentibus confeßis & vere contritis qui ad dictam Eccleſiam in vigilia Beatæ Mariæ Virginis, Apoſtolorum Beatorum Petri & Pauli & omnium Apoſtolorum & Euangeliſtarum, Sanctæ Mariæ Magdalenæ, Catharinæ, Agathæ, Agnetis, Luciæ, Margaretæ atque Sanctornm Martyrum Laurentij, Vincentij, Anaſtaſij.* Nec

It is written of the foreſaid Church, that Pope *Vrbane* gaue, and granted to all men penitent and truly contrite, and confeſſed that ſhall repaire to the ſaid Church in the vigills of bleſſed *Marie* the Virgin, the bleſſed Apoſtles *Peter* and *Paul*, and of the Apoſtles and Euangeliſts, and of Saint *Marie Magdalen* and of Saint *Katherine*, and of Saint *Agatha*, and Saint *Agnes*, and Saint *Lucie*, & Saint *Margaret*, and of the holie Martir Saint *Laurence*, Saint *Vincent* and Saint *Anaſtaſius*.

And therefore very requiſite that his Holineſſe haue goodly Lands, Dominions, Rents and reuenues, and the rather becauſe hee takes it not as his owne, but as Saint *Peters* patrimony and borrowes it from him, as the money that his officers ſweepe vp out of Chriſtendome, hee moſt honeſtly ſaith, is not for himſelfe, but for the building and repairing of Saint *Peters* Church.

Nec non per Octauas eorum, & omnibus dominicis diebus per annũ & in dedicatione deuote acceſſerint qualibet die dictarum ſolemnitatum tria millia annorum a Papa Silueſtro, & totidem a Papa Nicholao. Et totidem a Papa Gregorio vniuerſis & ſingulis peregrinis, quocunque tempore anni venientibus ad dictam Eccleſiam, Nec non pro reuerentia Sancti Pauli Apoſtoli ad aquas ſaliuas, alio nomine ad tres fontes, cauſa orationis, peregrinationis, ſeu cauſa deuotionis, peccata oblita, vota fracta, offenſa patrum & Matrum ſiue Iniectione mnauum relaxantur.

And alſo in the Octaues of the ſaid feaſts or vpon any Sunday through the whole yeare, or in the dedication for euery day of the foreſaid ſolemnities three thouſand yeares of pardon. And as many were giuen by Pope *Silueſter*, and as many by Pope *Nicholas*. Alſo *Gregorie* the Pope granted as many to all and ſingular Pilgrims that ſhall come to the ſaid Church at any time of the yeare, or that for the reuerence of *Paul* the Apoſtle ſhall come to the Cloiſter of the ſalt waters otherwiſe called the three fountaines, either to pray there, or as a pilgrim to viſite it, or for any other deuotion. All men ſo doing ſhall haue releaſed or forgiuen, their ſins forgotten, the vowes broken; their offences againſt father or mother, vnleſſe they did lay violent hands vpon them.

(8) Here a penitent hath 9000 yeares of pardon, for once viſiting the Church: is not here a roiall recompence for ſo litlit labour. Oh thrice bleſſed Romans that liue ſo neere.

Nec H

(9) See how anticent the giuing of Indulgences is: for theſe be giuen of old, ſaith this bleſſed booke.

Nec non in eadem Eccleſia de antiquis ſunt mille anni & xl.anni Indulgent.

Furthermore vnto the ſame Church there doe belong of old (9) a thouſand and fortie yeares of pardon.

Item in Eccleſia Sanctæ Mariæ ad aquas ſalinas prædictas ſcribitur, qd in conſecratione eiuſdem eſt vera remiſsio omnium peccatorum. Videlicet viceſima nona die menſis Ianuarij.

Moreouer it is written and recorded in that Church of Saint *Marie* at the ſalt waters aforeſaid, That vpon the day of the conſecration of the ſaid Church, there is true (10) remiſſion of all ſins, and that is vpon the nine and twentie of the month of Ianuarie.

(10) Yea certainely as true remiſſion is there of all ſinnes as the bread in the Prieſts hands is the true tranſubſtantiat body of Chriſt, or as the maſſe is a true expiatory ſacrifice, or as the Pope is the true Vikar of Chriſt. But whereas the Caluiniſts loudly laugh and ſay, that if in other places, where it is ſaid there is remiſſion, there bee not true remiſſion, then the people are deluded, and if there bee, then this word here, is an idle boaſt. No matter what they prate, they be hereticks.

Item in capella ibidem quæ vocatur ſcala Cæli, ſicut ſcribitur in Chronicis vrbis Romanæ, quod illa capella Sancta ædificata eſt in honore Beatæ Mariæ Virginis, ſub cuius maiori altari requieſcunt corpora ſanctorum decem millium, Martirum, militum tempore

Likewiſe there is a certaine Chappell of the ſaid Church which is called the Ladder of Heauen, as it is written in the Chronickles of the Citie of Rome where wee alſo finde that the ſaid holie Chappell was builded in the honour of bleſſed *Marie* the Virgin, vnder the High Altar of this Chappell there reſt the bodies of tenne thouſand holy Martires

pore Tiberij Imperatoris.

that were ſouldiers in the time of *Tyberius* the Emperor.(11)

Et quicunque ſacerdos in dicto altari miſſam pro viuis & defunctis pura conſcientia, corde contrito deuote celebrauerit, a pæna & culpa remiſſionem omnium peccatorum ſuorum habebit, & vnam de purgatorio liberat animam.

And what Prieſt ſoeuer, ſhall deuoutly celebrate one maſſe at the ſaid altar for the liuing and the dead with a pure conſcience, and a contrite heart, ſhall haue remiſſion of all his ſinnes, both from the puniſhment & the fault, and ſhall deliuer one ſoule out of purgatorie.(12)

Iſta Indulgentia conceſſa, conſūmata eſt per quadraginta ſex pontifices, quorum corpora in Cæmiterio

And this Indulgence thus granted was confirmed by ſixe and fortie Popes, whoſe bodies doe all reſt in the Church-

(11) Behold another wonder 10000. ſouldiers that were Chriſtians in one army in the time of *Tiberius* immediatly after Chriſt. The Scripture tells vs of no ſuch wonders for there the beleeuers are reckoned in fewer quantities: but the Catholicke traditions of the Roman Church, ſupply the defects and wants, that be in the Scriptures and the Catholicke cauſe were in a faire caſe indeed, if nothing might bee beleeued but that is in the ſcripture, or gathered from it, as theſe fooliſh Heretikes would haue it.

(12) See what a happy thing it is for a man to liue in Rome, for its impoſſible he ſhould euer come in purgatory, if hee liſt to auoide it, for how eaſie is it to get a Prieſt ſay Maſſe at this altar for him. But all the difficulty will bee (ſay the Caluiniſts) in getting a Prieſt with a pure Conſcience, for ſuch it is ſaid are not common in Rome: Oh idle Heretikes, as who ſay in the holy City, and ſo neere his Holineſſe can be ſuffered any but holy Prieſts: for though they goe, at noone day to the Stewes, can they not goe afore night to confeſſe it, and ſo bee made as pure as they were the day they were baptized: Certainely if Cardinall *Poole* and his fellow committees had remembred, & regarded this they would not in their report they made to *Paul* the third, of the abuſes in the Church haue held it ſo foule a matter that Prieſts of Rome, and Cardinals Chaplaines, doe at noone day goe to Whores, (for as for Cardinals themſelues they goe modeſtly in the night time, vnleſſe it be in the Carniuall.) Seeing that a wife being forbidden them as a moſt vnholy and vnlawfull thing, therefore they vſe this but as a conuenient remedy

remedy to keepe them from that foule ſinne of marriage, which by the Catholicke teachers, Ieſuits and others is concluded to bee in them a farre greater ſinne then whoring, or Adultery: Alaſſe then who can blame them, or rather doth not commend the holy Clergy of Rome, if of the two euills they chuſe the leſſe, to auoide the great: and if any little fault remaine after that fact, how eaſily may they goe to confeſſion, or as ſoone as they haue done all being Prieſts, may one abſolue another, and ſo come out of the Stewes, as holy and pure as they went in: where as all good Catholikes know that theſe heretike Prieſts that haue their owne wiues, though they neuer toucht other woman, are neuer pure, but euer defiled with that pollution that followes them in that damned eſtate of mariage as (whatſoeuer the heretikes prate out of the Scriptures) the holy Roman Church hath truely and holily determined. Seeing therefore the Clergy in Rome are not wrapt in the ſacrilegious bonds of marriage, and ſo not tied to one; And for all other ſcapes haue the holy and happy, and preſent helpe of confeſſion, euer at hand and alwaies in ſeaſon, let no good Catholicke doubt, but as all that haue trauelled thither doe well know, holy Clergy men and Prieſts with pure Conſciences are as common in Rome, as poſt-horſes in Venice.

miterio Sancti Stephani habentur & requieſcunt: primo per Papã Geruaſium, Pelagium, Vrbanum, Silueſtrum, Benedictum, Honorium, Leonẽ, Clementem, Innocentem qui omnes & ſinguli dictam Indulgentiam confirmauerunt ad augendam deuotionem.

Item in eodem monaſterio ſanctiſſimo habetur, quod quicunqne ex tribus iſtis fontibus vbi Beatus Paulus fuerat decollatus biberit aquam, a quacunque infirmitate de cætero liberabitur. Et quicunque de illis tribus fontibus biberit, vt dictum eſt, a quolibet habebit mille annos Indulgentiarum. Quia dum erat decollatus tunc

yard (13) of Saint *Sebaſtian*, and namely by Pope *Ieruatius*, *Pelagius*, *Vrbanus*, *Silueſter*, *Benedict*, *Honorius*, *Leo*, *Clement*, *Innocent*, &c. Who all and euery one of them haue confirmed the foreſaid Indulgence for the increaſe of deuotion.

Furthermore it is found regiſtred in the ſame moſt holy Monaſterie, that whoſoeuer ſhall drinke the water of theſe three fountaines, where Saint *Paul* was beheaded, ſhall from thenceforth be deliuer frõ whatſoeuer diſeaſe he hath. (14) And whoſoeuer ſhall drinke of theſe three fountaines as afore, ſhall haue from euery fountaine a thouſand yeares (15) of pardon and all this becauſe that when Saint *Paul* was there beheaded, his

(13) If 46. Popes lie buried in one Church-yard. It ſeemes thoſe daies were not ſo deuout as theſe of ours, nor the Popes ſo pompous, nor ſo rich, for now it is not agreeable to Catholicke deuotion, Nor to the Maieſty of his holineſſe to be buried in a Churchyard, but in as ſtately and pompous manner as any of the greateſt kings of the earth.

(14) The Heretikes will here obiect, and aske how it then comes to paſſe that any in Rome or neere it, bee ſicke or die of ſuch filthy diſeaſes as they doe, for either they may here drinke and bee healed, or elſe this here præmiſed is but a coſenage and deluſion. But heretikes are not worthy to be anſwered, let thẽ go.

(15) Here is a ſweet & a gracious indulgẽce when for drinking 3. draughts of 3 ſweete fountaines in a hot Sommers day, in a hot country, a man may gaine 3000 yeares of pardon: Is it not pity, but ſo

good a mother as the holy Roman Church ſhould haue deuout children.

(16) The Heretikes cauill and ſay that this is a fable of the three fountaines and that there is no good hiſtory for it, and ſay further that he made and digged foureteene better fountaines, and left them not for Rome alone, but for all Chriſtians, and ſay that whoſoeuer drink of theſe fountaines, ſhall receiue true Indulgence indeed, and haue the diſeaſes of his ſoule healed: but they babble and ſhew themſelues true heretikes, who alwaies come with Scripture, Scripture: But contrariwiſe al good Catholickes know that the holy Roman Church in theſe later and wiſer daies found theſe fountaines ſo dangerous to drinke of, that prudently ſhe ſtopt and wald them vp within the wall of the Latine tongue. And the wiſer ſort of Catholickes doe know, and ſome of them are bold and zealous to affirme, it had beene better for the Catholicke faith, if they had beene better and ſafer ſtopt vp, then they haue beene. But as for theſe three bleſſed fountaines that ſprange when Saint *Pauls* head leapt three times after it was ſmitten off, (which is as certaine as that Saint *Deniſe* tooke vp his head, when is was ſtriken off, and carried it in his hands three miles, as the *Breuiary* ſaith in his ſeruice) theſe the Pope is ſure will not infect the drinkers with hereſie as thoſe Epiſtles of *Paul* haue often done, And therefore theſe fountaines his holineſſe ſtops not vp, but lets

caput eius fecit tres ſaltus & a quolibet ſaltu generabatur fons vnus.

Item in eadem capella habetur lapis ſaphyricus, qui cum ſit poſitus ad latus vbi quis Apoſtema habuerit, ſolo tactu illius liberabitur.

Et ibi multa corpora Sanctorum Martyrum atque confeſſorum requieſcunt. Et ibi eſt etiam gladius, per quem decollatus fuerat. Et ſtat ibi in vno pariete.

In

head being ſmitten off, leaped three times, and at euery leape when it fell to the ground, forthwith there ſprung vp a fountaine of water. (16)

Moreouer in the Chappell there is ſaphire ſtone, which whē it is laid to the ſide of a ſick-man, that hath an Apoſtem, preſently the ſicke partie ſhalbe healed with onely touching.

Alſo in the ſame Chappell there doe reſt the bodies of many holy Martires and Confeſſors. And there is alſo the ſword with which Saint *Paul* was beheaded, and it ſtandeth there in a wall. (17)

lets them be alwaies open, that good Catholickes may reſort vnto them, at all times of the yeare, and from all parts of the world, to the great honour of Saint *Paul*, at leaſt to the great gaine of his holineſſe, and of the Roman Citizens, who could not well maintaine their City without theſe good helps, and conſequently to the great aduancement of the holy Catholicke Roman faith.

(17) Behold a moſt pretious relicke, the ſword that cut off Saint *Pauls* head: And hath not the Popes holineſſe good cauſe to preſerue and honour the ſword that cut off his head, who durſt rebuke Saint *Peter*, whoſe ſucceſſor he is? The Caluiniſts bragge of a better ſword which they ſay Saint *Paul* left them, *Epheſ.6.1.* The ſword of the Spirit, which is the word of God, but let them like fooliſh Cockes take the barley corne, and leaue vs the Iewell, for all good Catholickes know that the ſword of the Scripture, howeuer *Paul* commended it in thoſe times, is found in theſe daies to bee a dangerous ſword to be vſed: and the holy Roman Church, had neuer ſeene ſo many of her children fall to be Cauiniſts and Lutherans had it not been that the vſe of this ſword was too eaſily and freely premitted vnto them: As for this ſword that cut off Saint *Pauls* head, that neuer did hurt to the Catholicke Roman Church, but hath gained it many a faire million of crownes, euen the very ſhewing of it, to people and pilgrimes: ſeeing then the Popes holineſſe gaines ſo well by this ſword, and hath loſt ſo much by the ſword of the Spirit, full wiſely therefore he prohibits the vſe of that ſword: but allowes the other to bee ſeene of all men: and if Saint *Paul* bee angry that wee make more account of the ſword that cut of his head, then that ſword of the ſpirit, which vpon his knowledge, he commended ſo earneſtly to the Church, let him know his holineſſe cares not a pin, for though he was ſo bold to reprehend *Peter* when they were on earth; Yet now his holineſſe being *Peters* ſucceſſor hath made and enacted it for a law, and hath ſo put it in the body of his law, *Diſt.*40.*c.6.* That though he ſhould be ſo faulty and ſo enormouſly wicked, as that hee drawes millions of ſoules with him into hell; Yet no man muſt preſume ſo much as to reproue him for it. Therefore let Saint *Paul* doe what he can, his holineſſe will keepe and make much of the ſword that cut of his head, and ſhew it to bee honoured, and will gaine fairely by it, and will alſo reſtraine and prohibits the vſe of the other ſword, though he pleaſed to call it the ſword of the Spirit, ſeeing hee findes by ſo long experience, that he looſeth by it euery day.

The fourth principall Church, the Church of our Lady.

(1) The Heretikes ſay that certainely this is but a tale, for the Virgin *Mary*(ſay they)would not take vpon her to deliuer any out of hell, nor purgatory by her owne merits as it is here ſaid, and if ſhee could,ſhe would not tie it to ſuch a condition as the viſiting of that Church, becauſe then the poore ſoules that dwell in far countries could neuer receiue good by it, thus theſe ſhameleſſe hereticks dare argue againſt it that the holy Church teacheth, are not they worthily condemned ?

(2) So that then to viſit that Church euery day for one yeare, a man ſhall obtaine 38000 yeres of pardon : come, come all good Catholicks, let vs goe leaue this curſed country of England, and goe dwell at Rome,where we ſhal be receiued, entertained and inriched with ſuch bountifull bleſſings.

Chap. 6
In Eccleſia Sanctæ Mariæ annunciatæ.

Item ibi ſcribitur ſic quod Beatiſſima virgo Maria apparuit Cuidam fratri dictæ Eccleſiæ cum multitudine Angelorum dicens omnis homo vere confeſſus & contritus qui hanc Eccleſiam intrauerit, & me puro corde viſitauerit, ab infernali incendio liberabitur.

Scribitur etiam in cronicis, quod cuilibet viſitanti quotidie dictã Eccleſiã pro quolibet die qua eandem viſitauerit mille anni Indulgent. & quadragin- anni Indulgent. & remiſſio tertiæ partis omnium peccatorum,

Chap. 6
Of the Church of Saint Marie *of the Annunciation.*

FVrthermore it is thus written in the place aforeſaid, that the moſt bleſſed Virgin *Marie* appeered to a certaine Frier of the ſaid Church attended with a great multitude of Angels, and ſaid vnto him euery man truely confeſſed and contrite, which ſhall enter into this Church, and viſite me with a pure heart ſhalbe deliuered from the fire of hell.(1)

It is alſo written in the Chronickles, that whoſoeuer ſhall daily viſit this ſaid Church, ſhall haue for euery day wherein hee ſhall ſo viſite it a thouſand and fortie yeares of pardon (2) together with remiſſion of third part of all his ſinnes and as many quarentens &c. And

torum, & tot carenæ. Et omnes predictæ Indulgentiæ duplicantur in aduentu domini & in quadrageſima. Et in die Annuntiationis Beatæ Mariæ, eſt ibi plena remiſſio omnium peccatorum, data a Sanctiſſimo domino Bonifacio.

all the ſaid Indulgences are doubled in the time of the Aduent of our Lord, and in lent. And in the day of the Annunciation of the bleſſed Virgin *Marie*, there is full remiſſion of all ſinnes to bee had in that Church, graunted by our moſt holie Lord Pope *Boniface*.

Quicunque etiam in dicta Eccleſia ob honorem & reuerentiam glorioſiſſimæ Virginis Mariæ Genetricis dei miſſam celebrauerit, vnam animam meritis & interceſſionibus eiuſdem Virginis Mariæ de pœnis purgatorij liberabit.

Whoſoeuer alſo ſhall celebrate Maſſe in the ſaid Church in the honour and reuerence of the moſt glorious Virgin *Marie*, mother of God, ſhall through the merites and interceſſions of the ſaid Virgin *Marie* deliuer one ſoule out the paines of Purgatorie.(3)

(3) See what a bleſſed thing it is to be a Prieſt in Rome, whē a man may euery day at his pleaſure deliuer a ſoule out of Purgatory: is it therefore any maruel if ſo many of our fine wits and hopefull young men doe runne to Rome, and become Prieſts? No ſurely, but the wonder is that if they beleeue this, they will come againe into England, where they may ſooner ſend themſelues to hell, then deliuer a ſoule out of Purgatory.

5
The fifth principall and Patriarchall Church; namely of Saint *Sebaſtian.*

(1) The preſumptuous Caluiniſts ſay this is a foule ſtinking lie. For an Angel, ſay they would neuer tell a lie, but to ſay that in any Church in Rome, or any place on earth is or can be euerlaſting light, and without end, is not onely falſe but plaine Atheiſme and intimates that the world ſhall neuer haue end: Oh ſhameleſſe heretikes that dare call in queſtion the ſayings or doings of the Pope, as though his holineſſe can either ſpeake ought but truth, or doe ought but good: So there haue beene ſome heretofore like to theſe Caluiniſts that durſt be ſo bold with the Popes, as to bring them vnder cenſure, accuſing *Liberius* for an Arrian condemning *Honorius* for a Monothelite, and them, and *Iohn* the 22. for heretikes, as did the ſixth generall Councell, and *Occham*, and many more, but what got they? ſome of them are condemned and all of them reproued for their labour by the Popes holineſſe, as be alſo the Caluiniſts, who were pronounced heretikes in the Councell of Trent, and excommunicate euery paſſion weeke in *Bulla Cœnæ*, and therefore no matter what they obiect.

Chap. 7
Indulgentiæ Eccleſiæ Sancti Sebaſtiani.

Item ſcribitur in Eccleſia Sancti Sebaſtiani, quod ibi Angelus domini apparuit Beato Gregorio in celebratione Miſſæ in altari Sancti Sebaſtiani Martiris dicens. In iſto loco eſt vera remiſſio omnium peccatorum ſplendor & lux perpetua & ſine fine lætitia. Quam Indulgentiam a Papa glorioſo conceſſam Beatus Sebaſtianus meruit.

Item

Chap. 7
Of the Indulgences belonging to the Church of Saint Sebaſtian.

It is regiſtred in the Church of Saint *Sebaſtian*, that an Angell of the Lord appeared in that Church to Saint *Gregory* as he was a ſaying Maſſe at the Altar of Saint *Sebaſtian* the Martir, and ſaid to him theſe words. *In this place there is true remiſſion of all ſinnes, brightneſſe and light euer laſting, ioy and gladneſſe without end.* This Indulgence did Saint *Sebaſtian* merit to the Church, and thereupon that glorious Pope did grant and ratifie it.

Item dominica die prima menſis Maij eſt ibi omnium peccatorum remiſſio.

Alſo vpon euery firſt Sunday or Lords day of the Month of May, there is in the ſame Church remiſſion of all ſinnes.

Item ab aſcenſione domini vſque ad Kalendas Auguſti ſunt omni die mille anni Indulgent. & tot carenæ, & tertiæ partis omnium peccatorum remiſſio.

Likewiſe from the aſcenſion of our Lord, vntill the Kalends of Auguſt, there be for euery day, in that Church a thouſand yeares of pardon, and as many quarantens, and remiſſion of the third part of all a mans ſinnes.

Item in alijs diebus per totum annum ſunt omni die quadraginta ſeptem Indulgentiarum & tot carenæ.

And moreouer, all the yeare long, there is daily and for euery day ſeauen and forty yeares of pardon, and as many quarantens.

Item ibi eſt quidam introitus ſubterraneus, & ille Introitus vocatur Cæmiterius Sancti Calixti Papæ, vbi ſolebant ſe ab ſcondere Sancti dei Martires quando perſequebantur a Romanis. Et ibi ſunt tot Indulgẽtiæ quot

Furthermore in the Church, there is a certaine Vault, or hollow paſſage vnder the earth, and it is called the Church-yard of Saint *Calixtus* the Pope: In this the holy Martires of God in times paſt vſed to hide themſelues, when they were perſecuted by the Romans: & to this Vault

quot nemo numerare poteſt niſi ſolus Deus.

Item ibi eſt puteus in quo corpora Sanctorum Petri & Pauli per centum annos iacuerunt antequam fuerunt inuenta & ſunt ibi CCC anni Indulgent.

Item in eadem Eccleſia eſt adhuc vnus puteus ſituatus modicum extra Eccleſiam: ibi requieſcunt quadraginta ſeptem pontifices, dantes vnuſquiſque ſuam Indulgentiam, tantam quan- [illegible] *tam.*

there doe belong ſo many Indulgences and pardons as none can number but onely God.(2)

Alſo in the ſame Church there is the pit or hole, wherein the bodies of Saint *Peter* and *Paul* laie hid for an hundreth yeares before they were found, and at this hole there are three hundreth yeares of pardon.

Likewiſe in the ſame Church there is yet a pit or hole, ſcituate a little without the Church, and therein doe reſt the bodies of ſeauen and fortie Popes, euery one whereof graunted to this Church Indulgences, as great and ample as

(2) Seeing there belongs to that vault, ſo many Indulgences, it ſeemes that our holy fathers, the Abbots of England held vaults to be very holy places, and therefore it was (doubtleſſe) that they made at ſo many Abbaies, vaults vnder the ground, leading from the Abbay to the Nunnery, which was neuer very far off, that ſo the Nuns might meete the Friers & get their part of theſe bleſſed Indulgences: Many of theſe holy vaults are yet to bee ſeene in England to the ſhame and confutation of the Caluiniſts: And though thoſe vaults haue beene deerely loued of the Romiſh Clergy, and ſo are ſtill where they yet be, and are therefore partakers of the Popes Indulgences, which made the Nunnes frequent them ſo willingly: yet was there one vault in England which was of greater value and expectation then all theſe, and which (if the pouder there laid by thoſe deuout and zealous Catholickes had blowne vp the heretikes according to the minde and deſire of them that laid it, and the hope of his holineſſe, and the Ieſuites) ſhould certainely haue had as many bleſſings and Indulgences beſtowed on it, as the bottomleſſe treaſure of the holy Roman Church could haue affoorded. But that worke was too good to proſper as ſome of themſelues ſaid, the day before they died.

tam potuerunt.

Item in dicta Eccleſia eſt tanta Indulgentia, quanta in Eccleſia Sancti Petri Apoſtoli.

they could or might.

To conclude, there is in this Church as great and large Indulgence, as there is in the Church of *Peter* the Apoſtle.

Reliquiæ Eccleſiæ Sancti Sebaſtiani.

Relikes in the Church of Saint Sebaſtian.

I*Tem in ſummo altari requieſcit corpus Sancti Sebaſtiani. Et in altari inferius, corpus Sancti Fabiani. Et in altari in fine Eccleſiæ ſubtus requieſcit corpus Stephani Papæ.*

IN the high altar of this Church, there is the body of Saint *Sebaſtian* himſelfe: and in another lower altar, the body of Saint *Fabian*, and vnder the altar that is at the end of the Church reſteth the body of Pope *Stephen.*

Item retro Eccleſiam eſt alius tranſitus rotundus circa altare Sancti Apoſtoli Petrus & Paulus ad centum annos iacuerunt in quo tranſitu multa corpora Sanctorum, iacuerunt confeſſorum, atque Virginum

Alſo in the backſide of the ſame Church there is another paſſage, which is round, hard by the altar, vnder which Saint *Peter* and Saint *Paul* lay for a hundreth yeares, and in the ſame place to this day there lie the bodies of many holy Confeſſors & Virgins.

num requieſcunt.

Item in eadem Eccleſia eſt columpna illa ad quam Sanctus Sebaſtianus fuit ſagittatus.

Alſo in the ſame Church there is the poſt or piller, at which Saint *Sebaſtian* was thruſt through with darts.

Item ibi eſt caput Sancti Calixti & plura corpora aliorum Sanctorum.

There is alſo the head of *Calixtus*, and many bodies of other Saints.

Item in Cæmiterio ſancti Calixti quod habetur in eadem Eccleſia ſtat quoddam altare ad quod ſanctus Petrus, tempore quo Romani perſequebantur illos ſanctos Martyres ibidem ſepultos, celebrare ſolebat.

Moreouer in the Church-yard of Saint *Calixtus* (ſo called as afore) which is in the ſame Church, there ſtands a certaine altar, and that is the very altar whereat Saint *Peter* vſed to ſay Maſſe, (3) at ſuch times as the Romans perſecuted thoſe holy Martires that vſed to flie thither, and are now there buried.

(3) The Caluiniſts ſay this is an idle tale for ſay they if *Peter* had had an altar or ſaid Maſſe the Scriptures would not haue concealed it: But a figge or rather a fagot for theſe heretikes and their Scripture alſo, for what care Catholikes though it be not it the Scripture, as long as the holy Roman Church ſaith it here and elſewhere.

Item in eodem Cæmiterio habetur longitudo per quendam lapidem, vnius claui, cum quo Chriſtus fuit affixus crucis patibulo.

Likewiſe in ſame Church-yard of *Calixtus*, there is a certaine great ſtone, vpon which is drawne out the length of one of the nailes, with which *Ieſus* was nailed to the tree of the croſſe. (4)

(4) This was doubtleſſe a great naile, for out of one of them haue beene ſince made at leaſt a thouſand more nailes, and which is more ſtrange, the firſt is ſtil as great as it was.

Item in eadem Ec-

Further, in the ſame

Eccleſia habentur viſtigia vndecim pedum in vna capella a latere, ſuper altare quoddam. Quæ veſtigia ſunt illa viz. quando ſanctus Petrus voluit fugere de Roma & tunc obuiabat domino Ieſu Chriſto & dixit domine quo vadis, iuxta paruam capellam modicum extra ciuitatem ſcituatam, & reſpondeus Ieſus vado Romam iterum crucifigi, & illa capella vocatur capella Beatæ Mariæ de Palmæ.

Item

Church there be yet to be ſeene the ſteppes of eleuen foote, and they bee vpon an altar, that is in a Chappel, ſcituate on one ſide of the Church: what theſe ſteppes are, & how they came there, we are to know that when Saint *Peter* would haue fled out of Rome, Ieſus met him at a little Chappel, (5) ſomewhat out of the City, then *Peter* meeting Chriſt asked him, *Lord whether goeſt thou?* And Ieſus anſwered, *I goe to Rome to be crucified againe*, and theſe ſteppes of Ieſus and *Peter* as they ſtood talking there, are here to be ſeene to this day: and that

(5) Here againe the Caluiniſts cauill and ſay, that this is ſurely a cozn'd tale. For Saint *Peter* ſay they ſpake it *Acts* 3. 21. that the heauens muſt hold Chriſt till the end of the world, and therefore ſay they though it might well bee that Saint *Peter* might ſee Chriſt in a viſion ſitting in heauen as Saint *Stephen* did. *Act.* 7. 55. yet its not credible that he ſaw Chriſt ſo really ſtanding by him that the ſteppes of his feete ſhould remaine in the earth, but wee haue a ſhort anſwere for them, and that is this, let them, and ſuch fooles as they, rely vpon that vncertaine rule the Scripture (which therefore our Catholicke Doctors, *Eccius*, *Pighius*, *Hoſius &c.* haue iuſtly called a noſe of waxe, and a ſhipmans hoſe, a dumbe Iudge and a leaden rule) we Catholickes will hold the ſure certaine and vnfallible rule that can neuer deceiue vs, namely the determination of the holy Roman Church, that is the rocke that Catholickes reſt vpon: and therefore though the Scripture ſay neuer a word of it, yet by vertue of that determination wee beleeue that Chriſt is really and corporally in the Sacrament, and that the bread is turned into his body, and wee beleeue that this ſtory is true, and what euer elſe the Roman Church ſhall teach vs.

Chappel where they thus met, is called the Chappell of our bleſſad Lady *Mary* of the palme.

Item in Eccleſia ſancti Iohannis ante portam latinam, vbi coctus fuit ſanctus Iohannes in oleo, eſt liberatio vnius animæ in die ſancti Iohannis a purgatorio.

Likewiſe in the Church of Saint *Iohn* before the Port Latine, where Saint *Iohn* was boiled in hot ſcalding oile, is euery Saint *Iohns* day, deliuerance for one ſoule out of purgatory.

(6) This Church though it beare the name of one of the Apoſtles, yet is it none of the ſeauen principall and Patriarchall, becauſe as *Onuphrius* freely tells vs, thoſe Churches are moſt dignified by the Pope, which he gaines moſt by: and hee gaines moſt by them that are in the way betwixt the great Churches of Saint *Iohn Laterane*, Saint *Peter* and Saint *Paul*, therefore Saint *Sebaſtians* is one which ſtands in the way betwixt Saint *Pauls*, and the *Lateran*, and not this of Saint *Thomas* which ſtands out of the way.

Chap. 8

Indulgentiæ Eccleclesiæ ſancti Thomæ Apoſtoli.

IN Eccleſia eius ſcribitur quotienſcunque homo viſitauerit, illam Eccleſiam videlicet manus ponendo adiutrices ad ſuſtentationem Pauperum & liberationem Captiuorum in ſancta terra incarceratorum; in Eccleſia

Chap. 8

Indulgences belonging to the Church of Saint Thomas the Apoſtle.(6)

IN the Church of Saint *Thomas*, it is written and recorded, that how oft ſoeuer any man ſhall viſite that Church, putting to his helping hand for the ſuſtentation of the poore, or for the redeeming and deliuerance of captiues impriſoned in the holy land, ſo oft there bee in that Church,

cleſia quæ dedicata eſt in honore ſancti Michaelis Archangeli & ſancti Thomæ Apoſtoli, conceduntur per multos pontifices tria millia annorum Indulgent. & xl. dies, vota fracta, offenſa patrum & Matrum ſine mannuum violentarum iniectione relaxantur illi vt permittitur predictam Ecclesiam viſitanti.

Item ſummi tres pontifices viz. Alexander, Inocentius & Vrbanus quilibet eorum conceſſit ſeptimam partem anni & omnium peccatorum remiſſionem & vnum annum & quadraginta dies plenamque participationem omnium ſtationum & dedicationum Romanæ Eccleſiæ quæ facit

which is conſecrated to the honour of Saint *Michael* the Archangell and Saint *Thomas* the Apoſtle, three thouſand yeares of pardon, granted thereunto by diuerſe Popes. And for xl. daies long, vowes that be broken, and offences againſt father and mother, excepting laying violent hands vpon them, (7) are three releaſed to him that ſhall viſite the Church as is aforeſaid.

Moreouer three chiefe Biſhops or Popes, as namely *Alexander*, *Innocentius* and *Vrbanus*, euery of them gaue and granted thereunto, the ſeauenth part of the yeare, and remiſſion of all ſinnes and one yeare (8) and forty daies, and full participation of all ſtations and dedications of the Roman Church which make vp nine and fortie yeares of pardon, and as

(7) Still the heretikes prate and ſay that the Pope forgiues the offences committed againſt father and mother: poore fooles why ſhould he not, is not he the father of fathers and ſupreme father of vs all, good reaſon then that he ouerrule our fathers and mothers, and thoſe that pleaſe his holineſſe, let them not care though they diſpleaſe father mother, maſter, miſtreſſe, nay Prince or Soueraigne, for hee can and will releaſe the puniſhment as well as he can forgiue the fault.

(8) Its very hard to know the meaning of theſe bountifull Indulgences, they are ſo many that wee may ſay *Copia ipſa nocet*: therefore deuout Cathikes that deſire to know them diſtinctly, had beſt goe to Rome, and there they may both know them and haue them.

facit xlix. annorum Indulgent. & tot Carenas. Ac etiam participationẽ terræ Sanctæ vbi Indulgentiæ mirabiles conceduntur.

many quarentens, and alſo they graunted hereunto participation with the Holy Land, where ſtrang and wonderfull Indulgences be granted.

CAP. 9
Indulgentiæ Eccleſiæ Sanctæ Crucis.

CHAP. 9
Indulgences of the Church of Saint Croſſe.

6 The ſixth principall and patriarchall Church is the Church of Saint *Croſſe.*

IN Eccleſia Sanctæ Crucis ſunt omni die xlvij anni Indulgent. & tot carenæ & tertiæ partis omnium peccatorum remiſſio.

IN the Church of Saint *Croſſe*, there are euery day eight and forty yeares of pardon, and as many quarentens, and remiſſion of the third part of all a mans ſinnes.

Item ibi modicum inferius a latare eſt vna capella que vocatur Ieruſalem, in quam mulieres non poſſunt intrare niſi in die ſancti Benedicti. Et tunc eſt ibi omnium peccatorum remiſſio a pæna & a culpa.

Alſo a little lower on the ſide of the Church there is a Chappell called Hieruſalem, into which women may not enter, but onely vpon Saint *Benets* day. (1) And then there is in that Chappell, full remiſſion of all ſinnes, both *a pæna & a culpa.*

(1) Bleſſed Saint *Benet* was the good womans friend, who got them leaue on his day to come into the holy Chappell, which is one reaſon doubtleſſe, why women are ſo deuout to the Benedictins.

Item

Item hanc Eccleſiam Conſtantina Imperatrix edificauit in honorem ſanctæ Crucis & ad preces ſanctæ Helenæ Papa Silueſter conſecrauit.

Further, *Conſtantina* the Empreſſe builded this Church to the honour of the holy Croſſe, (2) and Pope *Silueſter* did Conſecrate it at the inſtance, and praiers of Saint *Hellen*.

Item omnibus diebus dominicis & mercurij ſunt ibi CCliiij anni Indulgent. & omnibus alijs diebus Cxxxviij anni & tot carenæ.

Likewiſe vpon euery Sunday, and euery Wedneſday there bee in this Church two hundred fiftie and foure yeares of pardon, and vpon euery other day an hundred thirty eight yeares, and as many quarentens.

Et multæ aliæ plures Indulgentiæ ſunt quas explicare non audemus nam omni die dominica & die mercurij Sanctus Silueſter omnes indulgēt. duplicauit.

And there bee many other pardons and indulgences here which wee dare not ſet downe, (3) for vpon euery Lords day and euery Wedneſday Saint *Silueſter* doubled all the Indulgences.

Reliquiæ prędictæ Eccleſiæ.

The reliques of the ſame Church.

IN prædicta Eccleſia ſanctæ Crucis eſt funis cum quo Chriſtus

IN the foreſaid Church of Saint *Croſſe* there is the rope (4) where in

(2) Bawling heretikes doe here make a ſtirre and wonder, that wee dare build Churches in honour of the dead Croſſe. But they be fooles, and know nothing. But all deuout and learned Catholickes doe know that the holy Roman Church teacheth to pray to the Croſſe, and hath a praier to it in the holy Maſſe booke or Breuiary, *O cruxaue ſpes vnica, hoc paſſionis tempore, auge pijs Iuſticiam Reiſque dona veniam:* and leaſt ſome ſhould thinke, (who haue too nice and ſpiced conſciences as ſome Catholickes haue) that this praier is to him that died on the Croſſe, and not to the Croſſe, our approoued Doctors haue handled the caſe, and reſolued it that *ipſam Crucem alloquimur, ipſam Crucem deprecamur, quaſi ipſum Crucifixum:* If wee may ſpeake to the Croſſe, and pray to the Croſſe it ſelfe, as

as to Chriſt; Then ſurely no man will deny but wee may build Churches to it.

(3) Let the heretikes here ſee to their ſhame; Firſt the great modeſty of the Roman Church, who forbeares to put downe the Indulgences, when they are ſo exceeding many as they cannot bee counted, and behold alſo the bounty of our ſpirituall mother, who grants Indulgences ſo plentifully as modeſty forbids to expreſſe them: what good Catholicke can ſtay from going to Rome, that there hee may diue into the middeſt of this ſea, and partake of this bottomleſſe Treaſure.

(4) Behold a pretious relicke, the Rope that Chriſt was led in, for though the Goſpells ſpeake of none, yet here is as good warrant for it as the Goſpell, to all good Catholickes.

Chriſtus Ieſus fuit ductus, portans ſiue baiulans crucem.

Chriſt Ieſus was led to his death when hee bare his Croſſe.

Item clauis vnus cum quo cruci fuit affixus.

There is alſo one of the nailes with which he was nailed to the Croſſe.

Item magna pars veſtis ſancti Iohannis Baptiſtæ. Item duo dentes de ſancto Blaſio Epiſcopo. Item duo lacerti Apoſtolorum Petri & Pauli ſub maiore altari requieſunt corpora ſanctorum Anaſtaſij Cæſaris & Prothaſij.

Alſo a great deale of Saint *Iohn Baptiſts* coate, and two of the teeth of Saint *Blaſe* the Biſhop. And two armes of the Apoſtles (5) *Peter* and *Paul*. And vnder the high altar of that Church doe lie the bodies of Saint *Anaſtatius Cæſar* & Saint *Prothatius*.

(5) Here bee two armes of *Peter* and *Paul* in this Church, and yet we are to beleeue that the whole halfe of them both is in Saint *Peters* and the other whole halfe in Saint *Pauls* Church for theſe two armes the Pope created by his power.

Item ibi eſt de ligno veræ Crucis.

Alſo there is in that Church ſome of the wood of the true Croſſe. (6)

(6) Here is ſome of the wood of the true Croſſe: to put a difference betwixt too many, that are counterfeits, by which good deuout Catholickes are daily cozened to their great diſcomfort.

Item vna lampa plena Balſomo, in quo iacet caput Vincentij Martiris.

Alſo a lamp full of baulme, wherein lies the head of Saint *Vincentius* Martire.

Item ſpongia cum qua Iudæi dederunt Chriſto Ieſu acetum bibere cum felle mixtum.

Alſo there is the Spung with which the Iewes gaue Ieſus Chriſt vinegar mingled with gaule to drinke.

Item ibi ſunt duo ſophiri

Likewiſe there bee two

(7) God Catholickes doe greatly wonder, ſeeing the holy virgin had no child after Chriſt, how this milke of hers was preſerued, for ſure ſhee would not keepe it her ſelfe, and in thoſe daies few regarded either her, or her ſonne for thirty yeares: wee hope therefore his Holineſſe will let vs know this great ſecret, for ſure there is ſome great miracle and myſterie in it. But ſeeing in that Church there is both of the milke & the bloud, wee now ſee the reaſon why father *Scribanius* the Ieſuite, writers that hee ſo longs for the milke of the mother, and bloud of the Sonne, that he knowes not whether to deſire more, and ſaith that therefore he will mingle them both together, and of that mixture, make a pretious ſoueraign medicine for his ſoule: Indeed we doe eaſily beleeue Ieſuites to bee ſuch extardinary men, that they haue ſome extraordinary ſpirituall phiſicke for their ſoules which others haue not: yet as great and as good as he is, he may now be beholding to vs that publiſh this bleſſed booke, for now hee knowes where hee may haue both his ſimples to make his confection, both the milke and bloud, and let him not feare that they at Rome can ſpare none of it: for if he pay well for it, he ſhall haue it, and yet by the ſupreme power of the Pope, though neuer ſo much be taken continually, yet they multiply againe, and the laſt is as good as the firſt, and all of like vertue.

ſophiri, quorum vnus eſt plenus ſanguine Chriſti, & alter plenus lacte Mariæ Virginis.	glaſſes whereof the one is ful of the bloud of Chriſt, and the other full of the milke of *Marie* (7) the Virgin.
Item caput Innocentij Martiris.	Alſo there is the head of *Innocentius* the Martire.
Item in dextro latere altaris eſt liguum crucis latronis conuerſi.	And vpon the right ſide of the altar there is the wood of the Croſſe wherupon the good theefe died.
Item ibi eſt vnus digitus Beati Thomæ Apoſtoli.	And there is alſo one of the fingers of Saint *Thomas* the Apoſtle.
Item ibi eſt titulus Ieſu Chriſti appoſitus cruci, ſcilicet Ieſus Nazarenus Rex Iudæorum.	There is alſo the title of Ieſus Chriſt, which was ſet vpon his Croſſe, namely, Ieſus of Nazareth King of the Iewes.
Item in eadem Eccleſia iacent corpora xlij. ſummorum	Moreouer in the ſame Church there lieth the bodies of two and fortie

rum pontificum quorum vnuſquiſque ſuam dedit Indulgentiam.

Popes or chiefe Biſhops, whereof euery one beſtowed their indulgence vpon this Church.

CAP. 10
Indulgentiæ Eccleſiæ Sancti Laurencij.

CHAP. 10
Indulgences belonging to the Church of Saint Laurence.

7 The ſeauenth prinpall Church: the Church of Saint *Laurence* and Saint *Stephen.*

ITem Papa Pallagius qui hanc Eccleſiam conſecrauit conceſſit ibi in quatuor temporibus anni & in omnibus feſtiuitatibus Stephani & Laurencij vel ſtationum ſeu dedicationum illius Eccleſiæ ſeptem annos indudgentiarum, & tot carenas & tertiæ partis omnium peccatorum remiſſionem.

POpe *Pellagius* who Conſecrated this Church, graunted vnto it that in the foure times otherwiſe called the foure Ember weekes of the yeare, and vpon euery of the feaſt daies of Saint *Steeuen* and Saint *Laurence*, and vpon the daies of the ſtations or dedications of this Church at all and euery of theſe times, there ſhould bee ſeauen yeares of pardon, and as many quarentens, and remiſſion of the third part of all a mans ſinnes.

(1) Here is a great myracle and a myſtery that may ſtop the mouthes of all Heretikes that ſay we haue no true miracles, for here Pope *Pelagius* conſecrated this Church and gaue the Indulgences to it, and *Silueſter* the Pope confirmed and dubled them, and yet *Pelagius* was not Pope till two hundred yeares after *Silueſter* died. Let Lutherans or Caluiniſts ſhew ſuch miracles if they can.

Quas Indulgentias Beatus Silueſter confirmauit, & in qua-

All theſe Indulgences Pope *Silueſter* confirmed, (1) & doubled them

quadrageſſima duplicantur, & ſunt omni die xlviij. anni Indulgent. & tot carenæ & tertiæ partis omnium peccatorum remiſſio.

them in the time of lent: and granted further to the ſame Church, euery day eight and forty yeares of pardon, and as many quarentens, and remiſſion of the third part of all a mans ſinnes.

Item quicunque continuauerit omninibus diebus dominicis vel quartis ferijs per integrum annum, liberat vnam animam de pœnis purgatorij qd promeruit Sanctus Laurencius Martir Christi, vnde Continet hoc templum ſanctorum corpora pura. *A quibus auxilium, ſuppleri poſcere cura.(2)*

And further whoſoeuer continued his deuotion to this Church euery Sunday, or euery Wedneſday through the yere, he ſhall deliuer one ſoule out of the paines of purgatory, and this is merited and procured by the holy Martire of Chriſt St. *Laurence.* Wherupon this is witten in old latin verſes, of this Church. This Church containeth the full and perfect bodies of many Saints, from whom ſee that thou haue care to call for ſupply of helpe.

(2) See here, we are taught to call vpon the Saints for helpe. Some Catholickes are ſo nice, and tender conſcienced that they rhinke we muſt not pray to Saints for any thing, but onely that they would pray to God and to Chriſt for vs, but here we ſee that a man ought to pray to them for ſupply of all good things he wants, this is true Catholicke religion, let ſome mince and diſtinguiſh it as nicely as they will,

Cum Sixto iacet Laurencius igne crematus,
Et prothomartir Stephanus Leuita beatus,

Here lieth *Sixtus* and with him *Laurence* that was broiled in the fire,
And *Stephẽ* the firſt Martire, that bleſſed leuite,

Poſt

Poſt hypolitus equorum Collo ligatus,
Cum nutrice ſua cum cuncta plebe ſuorum,
Romanus miles triſona virgo quirella,
Et quadraginta quas paſſio continet illa.

Beſides theſe *Hypolitus* that was pulled in pieces with horſes,
Together with his Nurce and all his people.
Here lieth alſo a Roman ſouldier, and *Criſona* the Virgin.
And *Quirella* and forty Martires more, who ſuffe-red the ſame time.

Reliquia Eccleſiæ predicta.

ITem in altari inferius requieſcunt corpora Sanctorum Martirum Stephani & Laurencij, quicunque viſitauerit ſepulchrum eorum & lapidē ſuper quem Sanctus Laurencius poſitus fuerat qui etiam habetur a latere ſummi altaris habet vij mille Indulgent. & tot carenas, ac etiam terciæ partis omnium

Relikes in the foreſaid Church of Saint Laurence.

IN the lower altar of that Church, doe lie the bodies of the holy Martires, Saint *Stephen* and Saint *Laurence*. And whoſoeuer ſhall viſite their Sepulcher, and that ſtone whereupon Saint *Laurence* was laide, which lieth at the ſide of the high altar, hath ſeauen thouſand yeares of pardon and as many quarentens and remiſſion of the third part of all his ſinnes.

nium peccatorum remiſſionem.

Itẽ ibi eſt lapis cũ quo Sanctus Stephanus lapidatus erat.

There is alſo the ſtone with which Saint *Stephen* was ſtoned.(3)

Cap. II.
In Eccleſia Sancti Praxedis.

Item ibi eſt vna Eccleſia quæ vocatur Eccleſia Sancti Praxedis & eſt iuxta Eccleſiam Beatæ Mariæ maioris ſituata, necnon Sangrome multorũ ſanctorum conſecrata.

Item in eadem Eccleſia habetur vna Capella in qua eſt corpus Sancti Paſchalis Papæ primi illo nomine vocati.

Item in eadem Eccleſia eſt vna Capella quæ vocatur hortus paradiſi & ſunt ibi duo millia & tricenta ſanctorum Martirum corpora &

Chap. II.
In the Church of Saint Praxed.(4)

FVrthermore there is a Church which is called the Church of Saint *Praxede*, ſcituated neere vnto the Church of Saint *Marie* the greater, and Saint *Sangrome* filled with the bodies of manie Saints.

Alſo in the ſame Church there is a Chappell, wherein is the body of Saint *Paſchall* the Pope, firſt of that name.

There is alſo in the ſame Church another Chappell called the garden of Paradiſe, in it there bee the bodies of two thouſand and three hundreth holy Martires,

(3) Caluiniſts thinke that *Stephen* was ſtoned with many ſtones, becauſe the Scripture ſaith. *They ſtoned Stephen*: But they may ſee here how they are deceiued, for hee was ſtoned with one, and that is to bee ſeene in Rome, hee that will goe thither to ſee it is worthy to ſee it, and kiſſe it alſo: And ſee here the wiſdome of the holy Roman Church who can finde gaine for her ſelfe, and make profit of the rope that tied Chriſt, the ſtone that ſtoned *Stephen*, and the ſword that cut off *Pauls* head, they were not ſo hurtfull to the parties, as they bee beneficiall to the preſent Church and City of Rome: So wiſe are theſe times, beyond the times of the Primitiue Church, for we find not that they made any profit of theſe.

(4) Thus wee haue heard the riches, and bleſſings, belonging to the ſeauen great Churches in Rome. Now follow ſome other.

& quatuor decem corpora Sanctorum pontificum.

Item in eadem capella eſt tercia pars illius collumpriæ Ieſu Chriſti circa quam in domo pilati fuit flagellatus.

Et in eadem capella omni die omnium peccatorum remiſſio.

Item in eadem capella non poſſunt intrare mulieres.

and of foureteene holy Popes that were Saints. (5)

Alſo in the ſame Chappell, there is the third part of that pillar at which our Lord Ieſus was whipped in *Pilats* houſe.

And in this Chappell there is euery day to bee had remiſſion of all a mans ſinnes.

But into this Chappell women may not enter.(*6*)

(5) It is a matter that troubles many good deuout Catholickes to ſee that of the firſt fortie Popes in the firſt foure hundred yeres all almoſt were holy, and made Saints, but of a hundred Popes in this laſt fiue hundred yeares, there is not one Saint, nor ſcarce one that euer was held worthy: Caluiniſts they make a foule matter of this, and laugh loude at it, but good Catholickes ſeeing they know not what to ſay to it, they are ſilent, and hope all is well, and for the matter doe beleeue as the Church beleeues.

(6) It ſeemes ſtrange that ſtill women may not come in the the holy places where remiſſion of all ſinnes is ſeeing the good natured courtizans of Rome, are ſo kinde to the Clergy of Rome, that they bid them welcome, whether they come by day or by night: Or elſe belike women there, need not to goe to theſe holy places for

Cap. 12.
Indulgentiæ Beatæ Mariæ maioris.

In Eccleſia Beatæ Mariæ maioris ibi ſunt omni die xlviij. anni Indulgent. & tot carenæ & terciæ partis omnium peccatorum remiſſio.

Item in omnibus feſtiuitatibus virginis

Chap. 12.
Indulgences belonging to the Church of Saint Marie the greater.

In the Church of Saint *Marie* the greater there be euery day, eight and fortie yeares of pardon, and as manie quarentens, and remiſſion of the third part of all a mans ſinnes.

Alſo vpon all and euery the feaſt daies of Saint

remiſſion, for that the Prieſts, when they goe from them, doe giue them abſolution as part of their wages: I ſay as part for ſeeing the poore women doe pay a rent to his holineſſe weekely, good reaſon they haue ſome thing elſe, by which to raiſe their rents, and to liue by their trade: But let theſe goe: good Catholickes doe more wonder why honeſt and godly Matrons may not enter into thoſe places, ſeeing *Paul* tels vs that *in Chriſt there is no difference betwixt Male and Female*: But no matter what Saint *Paul* ſaith, that muſt not trouble the conſcience of a good Catholicke. Hee muſt conſider what the Church deliuers, and what the Pope teacheth, that muſt hee harken and truſt vnto, and not trouble his head further with Scripture matters, for that is very dangerous: But howſoeuer the dames of Rome maynot go in, yet it is credibly hoped, that if our Engliſh Catholicke Ladies would leaue this hereticall dunghill of England, and come themſelues to the holy City of Rome, his holineſſe would be ſo fauourable, and gratious to them, as to giue them leaue to enter into thoſe moſt holy places: for great is the loue that his holineſſe beares to our nation, for hee loues our men, our women, nay for baſer things, hee loues our ſiluer and gold, and any thing that comes from thence: Oh that our Catholicke Ladies would goe thither.

ginis Mariæ & in Natiuitate domini & in Reſurrectione domini & in feſto Laurencij ſunt ibi mille anni Indulgent. Etiam in feſto omnium Sanctorum eſt ibi omnium peccatorum remißio.

Marie and of the birth and reſurrection of our Lord, and vpon the feaſt day of Saint *Laurence* in all and euery of theſe daies there are to be had in this Church a thouſand yeares of pardon, and vpon the feaſt of all Saints there is full remiſſion of all ſinnes.

Itẽ in feſto aſſũptionis Beatæ Mariæ Virginis vſque ad eius natiuitatẽ ſunt omni die xiiij anni Indulgentiarum & tot carenæ, & tertiæ partis omnium peccatorum remiſſio. Omnes iſtæ Indulgentiæ in quadrageſima duplicantur.

Alſo in the feaſt of the aſſumption of our Ladie and ſo from thence vntill the feaſt of her Natiuitie there are euery day fourteene yeares of pardon, and as many quarentens, and remiſſion of the third part of all a mans ſinnes. And all theſe Indulgences, how many, or how great ſoeuer are doubled in Lent.

Reliquiæ predictæ Eccleſiæ.

Relikes in the ſaid Church.

ITem in ſummo altari requieſcit corpus Sancti Mathei Apoſtoli & in alio

IN the high altar of that Church lieth the body of Saint *Mathew* the Apoſtle: and in another

alio altari a dextro latere corpus Sancti Hieronimi, & ibi ſunt aliæ multæ reliquiæ quiæ in die paſchæ oſtenduntur.

altar on the right ſide thereof, the body of Saint *Hierome*: and there be alſo many other relikes, which are alwaies ſhewed openly to the people on Eaſter day.

Item ibi eſt cunabulum Chriſti.

Alſo there is the Cradle that Chriſt lay in.

Item de ligno ſanctæ Crucis.

Alſo ſome of the wood of the holy Croſſe.

Item de lacte capillis ac veſtimentis Beatæ Mariæ Virginis, & alia veſtis in qua Sanctus Hieronimus celebrauit miſſam.

Alſo ſome of the milke, and of the haire, and of the apparell of the bleſſed Virgin *Mary*: there is alſo the veſtment in which Saint *Hieorme* vſed to ſay Maſſe.

Item brachium ſancti Lucæ Euangeliſtæ.

Alſo there is an arme of Saint *Luke* the Euangeliſt.

Itam de reliquijs Sanctorum Coſmæ & Damiani.

Alſo ſome of the relikes of the holy Saints *Coſmus* and *Damian*.

Itæm brachium ſancti Thomæ Cantuarien. Martiris & de veſtibus eiuſdem.

Furthermore there is in the ſame Church an arme of Saint *Thomas* the Martire of Canterbury, and ſome of his rayment. (7)

(7) See how his holineſſe loues the Engliſh nation, euen ſo much as he makes great account of an arme of *Thomas a Becket*, who you know in England, is held a traytor.

Item ibi eſt vna Imago Beatæ Ma-

Moreouer there is an Image of the bleſſed Vir-

riæ

ria Virginis facta per manus Beati Lucæ. gin *Marie*, with Saint *Luke* tooke and made with his owne hands.

Item panniculus ſanctiſſimi corporis Virginis Mariæ quem filius eius Dominus noſter Ieſus Chriſtus naſcendo ſecum adduxit & in illo velut in quodam pallio inuolutus qui in Tabernaculo argenteo lapidibus precioſis ornatus retinetur incluſus.

Alſo there is the very skinne or pannikle that came out of the moſt holy body of the Virgin *Mary*, which her ſonne Ieſus Chriſt our Lord, in his birth brought with him, from her, in which he was wrapt, as in a coate, (8) and this pannickle is laide vp and kept cloſe in a ſiluer Tabernacle or Cabinet ſet with many pretious ſtones.

Item de fæno in quo iacuit Ieſus in preſepio ſiti ortus.

Alſo there is ſome of that very hay it ſelfe, in which Ieſus lay in the Cratch or Manger when he was borne. (9)

CAP.

(8) Heere is a ſtrange relike, for where as all women vſe to burne that skinne as ſoone as the child is borne its maruailous that the Virgin *Mary* preſerued hers: and if ſhe would, it is ſtrange how ſhee could doe it. But it is to be thought by all good Catholikes, that ſome Angell tooke it, and laide it vp ſafe till the time came that the holy father of Rome knewe how to make proficable vſe of it which Chriſt himſelfe that brought it into the world with him, nor his Apoſtles neuer knew.

(9) Good Catholickes muſt not doubt, but ſome of that hay was preſerued, howſoeuer the Euangeliſts forgat to put it downe.

(10) This is that Church which was once of old building to heathen *Iupiter:* afterward *Agrippa* beautifying it, wold haue dedicated it to the honour of *Auguſtus*, but hee refuſing it, he conſecrated it to *Mars* and *Venus* firſt, afterwards it was held to bee the Temple of the great Mother of the gods, and conſequently of all the gods, and was therefore called *Pantheon*, and ſo continued for more then ſixe hundred yeares after Chriſt, and then *Boniface* obtained it of *Phoca* (the ſame holy man that killed his Maſter *Mauritius*, and was Emperour in his ſteed, and the ſame that gaue the Romiſh Church to be the head and Miſtreſſe of all other in the world) and conſecrated it to the holy Virgin, and to all Saints, ſee *Marlianus* his *Topographia Romæ*, and *Maſſonus de vitis pontificum.*

Cap. 13

Indulgent. Eccleſiæ Sanctæ Mariæ ro rocundæ.

Item in Eccleſiæ Sanctæ Mariæ Rotundæ tercia Mẽſis Maij & in feſto omnium ſanctorum & in octauis aſſumptionis Beatæ Mariæ Virginis eſt ibi remiſſio omnium peccatorum & omnibus diebus quarte, ſunt ibi CCC anni Indulgent. & tot carena & tertiæ partis omnium peccatorum remiſſio.

Cap.

Chap. 13

Indulgences belonging to the Church of Saint Mary the Round.

In the Church of Saint *Mary* the *Round*(10) vpon the third day of the Moneth of May, and on the feaſt of all Saints, and in the octaues of the aſſumption of bleſſed *Mary* the Virgin, there is remiſſion of all ſinnes: and euery Wedneſday in the yeare, there are three hundred yeares of pardon, and as many quarentens, and remiſſion of the third part of all a mans ſinnes. (11)

(11) Euery Wedneſday 300 yeares, that is in the totall euery yeare, 15600 years of pardon: a faire Indulgence, and no maruell, for if any one Saints Church can giue many yeares, then good reaſon that this ſhould yeeld good ſtore, which is now the Church of all Saints: But marke heere the wiſdome of the holy Roman Church, that makes theſe Indulgences grow due, not on the Tewſday, nor Friday leaſt it ſhould be thought that they had beene giuen to the honour or proceeded from the vertue of *Mars* or *Venus*, to whom that Temple was firſt conſecrated, but on the Wedneſday the day betwixt both.

Cap. 14.
Indulgent. Eccleſiæ Mariæ de Populo.

IN Eccleſiæ Sanctæ Mariæ de populo eſt etiam Imago quædam Beatæ Mariæ Virginis per manus Sancti Lucæ facta: Ibi eſt remiſſio omnium peccatorum in aſſumptione Beatæ Mariæ Virginis.

In eadem Eccleſia ſunt omni die duo millia octingenta anni Indulgent. & mille CCCC xiiij carenæ quas confirmauit Papa Paſchalis primus, & Bonifacius octauus & Gregorius nonus.

Reliquiæ

Chap. 14.
Indulgences belonging to the Church of Saint Marie of the People.

IN the Church of Saint *Marie of the People*, ſo called, there is another picture of the bleſſed *Marie* the Virgin, made by the hands of Saint *Luke* the Euangeliſt. (12) In this Church there is remiſſion of all ſinnes in the feaſt of the aſſumption of bleſſed *Marie* the Virgin.

In the ſame Church there are euery day two thouſand and eight hundred yeares of pardon, (13) and a thouſand, foure hundred and fouretecne quarentens, all which, Pope *Paſchall* the firſt confirmed, and after him *Boniface* the eight, and *Gregory* the ninth.

(12) Catholickes may ſee by his Goſpell that *Luke* was an Euangeliſt, and they may learne in his Goſpell, and elſewhere in the Scriptures, if they might ſo read them that he was a Phyſition, But that he was a picture drawer they ſhould not haue knowne, but out of this bleſſed booke. Therefore a fire and fagot for the Caluiniſts, that would make vs beleeue that all things needfull for ſaluation are contained in the Scripture, for how ſhould good deuout Catholickes haue euer come to know this great point, had they been tied to the Scripture alone.

(13) Euery day 2800 yeares of Indulgence, is more in the yeare then a million of yeares: oh Indulgence of all Indulgences: See what a bountifull Maſter our Lord God the Pope is.

Reliquiæ illius Eccleſiæ.

PRimo eſt ibi vmbiculus domini noſtri & de lacte Beatæ Mariæ Virginis.

Item de oſſibus Sancti Petri & Pauli.

Item de oſſibus Sancti Andreæ Apoſtoli.

Item de oſſibus Beatæ Mariæ Magdalenæ.

Et de oſſibus Beatorum Laurentij & Sixti.

The Relikes of that Church.

FIrſt there is the Nauell of our Lord that was cut in his birth. And there is ſome of the bleſſed Virgin *Maries* milke.

And ſome of the bones of Saint *Peter* and Saint *Paul.* (14)

And ſome of the bones of Saint *Andrew* the Apoſtle.

And ſome of the bones of Saint *Mary Magdalene.*

And ſome of the bones of Saint *Laurence*, and Saint *Sixtus.*

(14) Though it was ſaid before that iuſt halfe of all *Peters* & *Pauls* bones are in *Peters* Church, and the other in *Pauls*, & yet muſt it not trouble the deuout Catholicke, to heare that ſome of their bones are in this Church alſo, let it ſuffice thee to beleeue, what the Church teacheth.

Chap. 15.

Of certaine Indulgences and Relikes, of diuerſe other Churches.

ITem in Eccleſia Sancti Iacobi eſt lapis ſuper quem domi-

IN the Church of Saint *Iames* there is the ſtone vpon which our Lord

dominus noſter Ieſus Chriſtus fuit preſentatus in templo & ſunt ibi mille anni Indulgent.

Ieſus Chriſt was preſented in the Temple, and at it there bee a thouſand yeares of pardon.

Item in Eccleſia Sancti Martini in montibus requieſcit Sanctus Silueſter, ibi ſunt cottidie CCC anni Indulgent.

Alſo in the Church of Saint *Martine* on the hill lieth Saint *Silueſter*, and there bee daily there three hundred yeares of pardon.

Item Iuxta Sanctũ Petrũ eſt ager dei & ſunt ibi omni die mille anni Indulgentiarum, & tertiæ partis omnium peccatorum remiſſio. In quo agro Peregrini ſepeliuntur quorum corpora poſt triduum non reperiuntur.

Alſo not farre from Saint *Peters* Church there is a field called Gods field, where there are euery day a thouſand yeares of pardon and remiſſion of the third part of all a mans ſinnes. In this field Pilgrims are buried, and their bodies after three daies are found no more. (15)

(15) Of this ſtrange field read in the larger notes or comment.

Item ibi eſt vnus lapis altus in cuius pinaculo eſt corpus Iulij Cæſaris.

Alſo there is one ſtone of a great height, vpon whoſe pinacle or toppe, there is the bodie (16) of *Iulius Cæſar.*

(16) Heere is a holy relicke indeed, namely the body of *Iulius Cæſar* it is pity ſo great a Saint hath not a day in the Kalender, which many haue that were neuer ſo well knowne as *Iulius Cæſar*.

Item in Eccleſia Sancti Petri in carcere eſt remiſſio tertiæ partis omnium pec-

Alſo in the Church of Saint *Peter* at the priſon, there is remiſſion of the third part of all a mans

peccatorum & omni die C C anni Indulgent. quæ omnibus vere penitentibus & confeſſis a ſummis pontificibus ſunt conceſſa totiens quotiens quis cauſa deuotionis ſiue peregrinationis viſitauerit vel etiam ſuas eleemoſinas erogauerit, relaxatur ab omnibus peccatis.

ſinnes : and euery day two hundred yeares of pardon, all which are granted by diuers Popes to ſuch as ſhalbe truelie penitent, and bee confeſſed ſo oft as any man ſhal either for cauſe of deuotion or of pilgrimage viſite the ſaid Church or elſe if hee giue his almes vnto it: thus doing, he is releaſed of all his ſinnes.

Et ibi inferius eſt puteus ſiue fons qui miraculoſe apparuit dum Sanctus Petrus captus fuit Nerone Imperatore.

Alſo there a little below is a well which appeared and ſpange vp miraculouſly when Saint *Peter* was laide hold of by *Neroe* the Emperonr.

Item in Eccleſia Sanctæ Agnetis ſunt xlvi anni Indulgent.

Alſo in the Church of Saint *Agnes* there are ſixe and fortie yeares of pardon.

Et in feſto illius C C anni Indulgent.

And vpon her feaſt day two hundred yeares.

Item in Eccleſia Sanctæ Suſannæ vxoris Sancti Alexij C C anni Indugent.

Alſo in the Church of Saint *Suſan*, who was wife to Saint *Alexius* two hundred yeares of pardon.

Item

Item in Eccleſia Sanctæ Katharinæ C C anni Indulgent. Alſo in the Church of Saint *Katrine* there are two hundred yeares of pardon.

Et in feſto eiuſdem mille anni Indulgent. And vpon her feaſt day a thouſand yeares.

Item in Eccleſia Sanctæ Felicitatis xl anni Indulgent. Alſo in the Church of Saint *Felicitie* are fortie yeares of pardon.

Item in Eccleſia Sanctæ Lucie C anni Indulgent. Alſo in the Church of Saint *Lucie* a hundred yeares of pardon.

Item in Eccleſia Sanctæ Petronille mille anni Indulgent. Alſo in the Church of Saint *Petronilla* a thouſand yeares of pardon.

Item in Eccleſia Sanctæ Elizabethe C anni Indulgent. anni die. Alſo in the Church of Saint *Elizabeth* a hundred yeares of pardon euery day.

Item in Eccleſia Saincta Clare C anni Indulgent. Alſo in the Church of Saint *Clare* a hundred yeares of pardon.

Item in Eccleſia ſancta Minerua mille anni Indulgent. Alſo in the Church of Saint *Mynerua* a thouſand yeares of pardon.

Item in Eccleſia ſancti Iuliani ſcribitur ſic. Alſo in the Church of Saint *Iulian* it is thus written.

Noſcant vniuerſi hanc *Know all men whoſoeuer*

hanc paginam in-inſpecturi gratiam pietate dei & meritis ſancti Iuliani omnibus fidelibus datam, precipue ſi quis preſumens iter arripere peregrinationis pro animabus patris & matris ad dictam Eccleſiam & cum deuotione vnum Pater noſter & Aue maria dixerit proſperum ſine aduerſitate obtinebit hoſpicium.

ſhall looke vpon this chapter that by the goodneſſe of God, and merites of Saint Iulian, *grace and pardon is graunted from God, to all faithfull men. Eſpeciallie if any man doe vndertake a iourney of pilgrimage to this Church for the ſoules of his father and mother, and ſhall there ſay with deuotion one Pater noſter and one Aue, hee ſhall alſo be ſure to obtaine a proſperous iourney, good lodging without daunger of theeues or any other aduerſitie.*(18)

(18) See what a ſweet and comfortable thing it is to trauell to Rome, when a man is ſure by vertue of the Popes Indulgence to eſcape theeues and all his iourney long to bee ſure of good lodging: who that beleeues this would not trauell to Rome?

Reliquiæ prædict. Eccleſiæ.

The Reliques of the ſame Church.

Item primo eſt ibi de lacte Mariæ Virginis.

Item ibi eſt mentum Beati Iuliani.

Item de Crinibus Beati Iohannis Baptiſtæ.

Item de ſpina de Corona qua coronatus erat Ieſus.

First of all there is in this Church ſome of the milke of our Lady.

Alſo there is Saint *Iulians* beard.

Alſo there is ſome of Saint *John Baptiſts* haire.

Alſo ſome of the crown of thornes with which Ieſus Chriſt was crowned.

Item dentes Beatæ Apolloniæ.

Alſo ſome of the teeth of Saint *Appollonie.* (19)

(19) And all theſe are ſo miraculouſly mark't, as they cannot bee counterfeited, no, nor changed neither, but when it pleaſeth his holineſſe, for the greater edification of his good Catholickes.

CAP. 16.

CHAP. 16.

Of Indulgences and Reliques in diuers other Churches.

ITem in Eccleſia ſancti Euzebij & Vincentij CCC anni Indulgent. & ibi eſt brachium Beati Chriſtopheri.

IN the Church of Saint *Euzebius* and *Vincentius*, there are three hundred yeares of pardon, and in that Church there is the arme of Saint *Chriſtopher.*

Item in Eccleſia ſancti Viti & Modeſti & aliorum millium Martirum ſunt omni die ſeptem melle anni Indulgent. & tot carenæ & tertiæ partis omnium peccatorum remiſſio.

Alſo in the Church of Saint *Vitus* and *Modeſtus*, and of a thouſand other Martires, there are euery day ſeauen thouſand yeares of pardon, (20) and as many quarentens, and remiſſion of the third part of a mans ſinnes.

(20) Here is yet one Indulgence greater then any of the former, 7000. yeares euery day, which is in one yeere more then two millions of yeares: Oh how endleſſe and infinite is the loue of our holy father the Pope to his deuout children.

Item in Eccleſia ſanctæ Potentianæ ibi eſt ſcampnum ſuper quo Chriſtus ſedebat cum diſcipulis ſuis in cena ibi eſt mille Indulgent.

Alſo in the Church of Saint *Potentiana*, there is the ſtoole, or bench, or forme whereupon Chriſt ſate at his laſt ſupper with his Diſciples. (21) In this Church there are

(21) For good reaſon ſeeing the table came the ſtoole ſhould come alſo.

gent. omni die. euery day a thouſand yeares of pardon.

Item in Eccleſia ſancti Anthonij ibi conceditur ſextæ partis omnium peccatorum remiſſio.

Alſo in the Church of Saint *Anthonie* there is graunted remiſſion of the ſixt part of all a mans ſins.

Item in Eccleſia Sancti Petri ad Vincula, ibi ſunt Cathenæ cum quibus Sanctus Petrus fuit Cathenatus quas portauit filius Theodotij de Ieruſalem. Quam Eccleſiam Pellagius Papa primo die Auguſti conſecrauit & remiſſionem omnium peccatorum ibidem conceſſit.

Reliquiæ

Alſo in the Church of Saint *Peter ad Vincula* there bee the Chaines, with which Saint *Peter* was bound in priſon which the ſonne of *Theodoſius* the Emperour did bring with him from Ieruſalem. (22) This Church did Pope *Pellagius* conſecrate the firſt day of Auguſt and granted vnto it full remiſsion of all ſinnes.

(22) But who kept theſe holy chaines in Ieruſalem, all thoſe foure hundred yeares long, from Saint *Peters* time to the daies of *Theodoſius*, the booke tells vs not: therefore let not good Catholicks bee too curious to inquire, this is not fit to bee written, but let them goe to Rome, and there they may learne it in priuate, for this is the wiſdome of his holineſſe, and the holy fathers of the ſociety, not to make all things plaine by writing, that ſo they may inuite deuout Catholickes to come to Rome, to aske what is not elſewhere reuealed, that ſo in Rome, they may be partakers of all the vnualuable riches of the Popes treaſure, and of the holineſſe of the pure Clergie, and of the vertue of the many precious relickes that be there.

Reliquiæ quæ ſunt in Eccleſia quæ vocatur ara Celi.

Relickes in the Church that is called Ara Cæli, or the altar of heauen.

I*Tem in Eccleſia fratrũ minorum quæ vocatur ara Cæli, ibi ſunt veſtigia Angeli in lapide ſtantis & Regina Cæli lætare cantantis in caſtello Sancti Angeli.*

IN the Church of the Friers Minors, which is called the Altar of Heauen, there bee the foote-ſteppes of the Angell that ſtood vpon the ſtone and ſung (*Regina Cæli lætare*, or, *reioyce the Queene of Heauen*) in the Caſtle of Saint Angell. (23)

Item in eadem Eccleſia eſt primum altare totius mundi confectum.

Alſo in the ſame Church there is the firſt altar that euer was made in the whole world.

Item dicitur quod Octauianus Imperator vidit circulum in Celo & ibi pulcherimam & glo-

Concerning which altar, thus it is ſaid that on a time *Octauian* the Emperour ſaw a Circle in the Heauens, and in

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(23) This is very likely, that Angels haue ſo groſſe and heauy bodies, that they leaue their foote-ſteppes in ſtones where they treade. But is not this a great miracle, that when the Angels ſung *Gloria in excelſis* to God, they left no print behinde them: But when they ſung to the praiſe of a creature, then they made and left the impreſſion of their foote-ſteppes.

glorioſiſſimam virginem Mariam ſuper altare ſtantem & ſuis brachijs puerum tenentem qui ammiratus valde audiuit vocem de cælo dicſentem & hæc eſt ara cæli, filij dei qui ſtatim procidens in terram adorauit Chriſtum venturum.

Hæc viſio facta fuit in camera Octauiani Imperatoris vbi ipſum primum Altare conſtruxit.

Et eſt ibi dominica die & aſſumpſionis Beatæ Mariæ Virginis, omnium peccatorum remiſſio.

the Circle the moſt beautifull and glorious Virgin *Mary* ſtanding vpon an Altar, & in her armes holding a childe: The Emperour amaſed at this ſight, heard a voice, that ſaid to him from Heauen, *This is the Altar of Heauen, of Gods Sonne. Octauian* hearing this, inſtantly fell downe vpon the earth, and worſhipped Chriſt to come.

This viſion was ſeene in the chamber of *Octauian* the Emperour, and in that chamber he built the firſt Altar.(24)

And at this Altar there is euery Sunday and vpon the aſſumption of our Lady the bleſſed Virgin, pardon and remiſſion of all ſinnes.

Item

(24) Muſt not this be an holy Altar that was made by ſo great a Saint as the Heathen Emperour *Auguſtus*? But if any aske how this can bee the firſt Altar, when as wee herd afore there is in Saint *Iohns* Church the Altar that Saint *Iohn Baptiſt* ſaid Maſſe on in the wilderneſſe. Let not this trouble the good Catholike for is it not likely that Saint *Octauian* would ſend this his new made Altar to *Iohn Baptiſt* from Rome? Yes verily as likely as that he made any.

Item eſt ibi vna venerabilis Imago Mariæ Virginis manibus Beati Lucæ depicta. Quam venerabilem Imaginem Beatus Gregorius in proceſſione portans tempore quo illa horribilis peſtilentia fuerat Romæ cum magna ſolemnitate: veniente proceſſione prope Caſtellū Sancti Angeli, Angelus Marmoreus qui ſe inclinauerat ſepe ad hanc venerabilem Imaginem Beatæ Mariæ Virginis, pluribus videntibus & audientibus, Regina cæli lætare, alle luia cantauit: Et compoſuit Beatus Gregorius. Ora pro nobis Deum Alleluia &c.

Alſo there is a worſhipfull Image of *Mary* the Virgin painted by the hands of bleſſed *Luke:* (25) which worſhipfull Image, whilſt bleſſed *Gregorie* caried in proceſſion with great ſolemnity, at that time when there was a horrible peſtilence in Rome (that it was called the great plague) as the proceſſion came neere the Caſtle of Saint Angello, the Angell of Marble, as often times before it had bowed it ſelfe to this venerable Image (26) of the bleſſed Virgin *Mary*, ſo now in the preſence of many that ſaw & heard it, it ſung out aloud, *Alleluia & Regina cæli lætare*, and thereupon Saint *Gregory* made the praier. *Ora pro nobis Deum Alleluia.*

(25) See what good hap the holy Roman Church hath, that all the pictures ſhee hath of the Virgin *Mary* were drawne by the hands of Saint *Luke* himſelfe, but he forgot to tell vs this when hee wrote his Goſpell, or rather hee left it for the Pope to teach in aftertimes, when greater points are to bee reueiled then the Scripture teacheth, or then were fit for thoſe times.

(26) Caluiniſts and Lutherans will not worſhip Images. But wee ſee here that the Image of marble did worſhippe the Image of our Ladie. Is it not ſtrange that a grauen Image ſhould bow to a painted Image? But ſuch and ſo wonderfull are the miracles in

in the holy Roman Church, and ſo deepe are the myſteries of her piety.

Away therfore to the fire with theſe curſed Heretiques that will worſhip no images: More hard hearted are they then the Marble Angell which full deuoutly bowed it ſelfe to the Venerable image. But no maruell though they be worſe then marble, when it is apparant (as the Ieſuites haue learnedly of late prooued from France) that they be worſe then the diuell? For they deny purgatory, but the diuells confeſſe it; they ſay the Roman Church is not the true Church, but the diuells dare ſweare it by all the faith and truth that is in them: Nay they haue renounced God and their part in heauen, if the Roman Church bee not the true Church: So farre better are they then theſe Heretiques; And therefore it is great maruell that ſome nice Catholikes hold that wee may not equiuocate with theſe Heretiques, nor delude them, nor deceiue, nor oppreſſe them, but that it muſt bee called cruelty. For what can bee hard or ſharpe inough, towards ſuch beaſts as are worſe then diuells, and harder hearted then marble ſtones: or what good Catholickes care what they doe to ſuch baſe and vile Heretiques: who it is certaine are greater enemies to the Roman faith and Church, that now bee, then the diuell him: Let them therefore goe as they bee.

But whereas ſome tender hearted Catholikes, doe here make a queſtion how the marble Image was made ſtraight againe, when it had bowed it ſelfe, alaſſe that they ſhould bee ſo ſcrupulous, for could not the holy Image as eaſily reare vp it ſelfe againe as it bowed it ſelfe downe? Yes aſſuredly and I thinke the very Heretique will not deny it: Therefore that needes not to mooue you: But the other doubt I confeſſe is of more difficulty, namely that a goodly grauen Image ſhould bow to an Image that was but painted, and the Image of an Angell to the Image of a woman, or to any but the Image of GOD.

This is certainely ſome great myſterie, I haue asked of the holy fathers and prieſts that come thither of it, but they anſwere mee diuerſely, and no maruell though the beſt wittes differ in ſo darke and difficult, and deepe a queſtion: Therefore the beſt aduiſe is that till his Holineſſe call another

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ther Councell, if any man liſt to bee reſolued, Let him goe to Rome, and repaire to the Chaire that cannot erre: and beſides an infallible reſolution, hee may happily finde ſuch excellent inſtructors, and ſuch good examples there, as may make him, as deuout, as holy, as tender hearted, as is the marble Image that ſtands at the gate of the Caſtle of Saint Angell.

FINIS.

LONDON,

Printed by Nicholas Okes, *for* George Norton, *and are to be ſold at his Shop neere Temple-barre Gate.* 1617.

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